

rents, lived at *Shushan* with her Uncle, at the Time that Queen *Vashti* was deposed. *Esther's* native Beauty, and sweet Disposition, so engaged the fond King, that he set the Royal Crown upon her Head, and made her Queen instead of the deposed *Vashti*. At the Celebration of his Nuptials he made a Feast to all his Court, which, in Honour to his new Queen, he called *Esther's* Feast, and for her Sake not only made Presents to his Guests, but for that Time remitted the Tribute of all his Provinces.

*Mordecai*, at *Esther's* first going to Court, had cautioned her not to discover that she was a *Jew*, which she carefully observed; and it might be her Uncle's Care that she should not be refused by the King for being a Captive; which might be the same Reason why *Mordecai* concealed his Relation to *Esther*, lest it might be disadvantageous to her. And for these Reasons he may be supposed to have continued a contented Waiter at Court, till some favourable Opportunity offered to promote him: Which soon presented. It happened whilst *Mordecai* attended at the Palace Gate, he got Knowledge of a Conspiracy formed by two of the Chamberlains to seize and murder the King. This he immediately communicated to his Niece the Queen, and she acquainted the King with it in *Mordecai's* Name. Upon which the two Chamberlains were seized, convicted, and hanged; and the whole Affair recorded in the *Persian* Annals: But *Mordecai* was not presently taken Notice of.

About this Time King *Abasuerus* had been very lavish of his Favour to a proud *Amalekite* named *Haman*, whose Merits are not mentioned, and, it's probable, they might be as obscure as those of Favourites generally are. However it was, *Haman* is advanced in Honour above all the Princes of the Court; and all the Attendants about the Court pay him Reverence, except *Mordecai*. This was not at first observed by *Haman*; but some of the Attendants, who were desirous of obliging the Court-Favourite, informed *Haman*,  
that



that *Mordecai* the Jew refused to pay him Reverence. This inflamed the haughty *Haman*, who straitway meditated Revenge; but such a bloody one, as nothing between Man and Man could deserve; for no less than a whole (x) Nation must bleed to atone for the petty Slight of this aspiring Wretch. This was a great as well as wicked Undertaking; and *Haman*, to go surely to work in it, called his People about him, and made them cast the Lot before him from Day to Day, from the first Month to the Twelfth, that they might know, what Month and Day would be most propitious to their Design. So that *Haman*, to his Mortification, was forced to bear with *Mordecai*'s Contempt every Day for a Year. But at last *Haman* having fixed a Time, addressed the King, and obtained a Decree to put all the *Jews* to Death throughout the King's Dominions. For this bloody Execution Letters were dispatched to all Governors of Provinces and Cities, sealed with the King's Seal, which put the poor *Jews* into a great Perplexity and Fright, but especially in the Royal City of *Sushan*, from whence this Decree was issued. None in that Place was more sensible of the dismal Consequences of this cruel Decree than *Mordecai*; who rending his Clothes, and putting on Sackcloth and Ashes, went through the City bemoaning the hard Fate that threatened him and his Countrymen. This was soon taken Notice of, and reported to the Queen; who not knowing the Occasion, sent Clothes to her Uncle, which he refused, sending Word by the Messenger the true Cause of his Mourning, and the Danger she and all her Nation were in; and that unless she immediately repaired to the King, and interceded for them, they should all be cut off. *Ester* made a Difficulty to undertake the Affair, because it was forbid any Person to come into the King's Presence, without special Order,

(x) Nations. The fifty thousand that went with *Zorobabel* to re-build *Jerusalem* and the Temple, were not all that were left of the *Jewish* Nation, to be sure; for we may rather suppose, that

they multiplied at *Babylon* instead of diminishing. For *Ezra* the Scribe, and several others returned after the Temple was finish'd and dedicated. See *Ezr.* 7. 1.



Order, upon Pain of Death. *Mordecai* returned Answer, that she ought rather to run the Hazard of her own Life, than suffer all her own Nation to perish. This rous'd *Esther*, and she sent him Word to cause all the *Jews* in *Shushan* to fast three Days, as she would do; and after that she would address the King, tho' it was against the (y) Law, let what would happen. At the End of this Fast she dress'd her self in her Royal Robes, and going to the King's Apartment, made a Stop just as she came in Sight of the King, who immediately held out his Sceptre to her, and ask'd her what she requested of him. This encourag'd her to approach nearer, and she touching the End of his Sceptre, he told her, he would grant her Request, tho' it cost half his Kingdom. Upon this she told him, she desired him and *Haman* to come and partake of a Banquet she had provided for them. Her Request was so much the more acceptable to the King, in that she had invited his Favourite *Haman*; who tho' he was a constant Companion of the Royal Debauches, was not at this Time present with his luxurious Master; wherefore the King gave Order, that *Haman* should have speedy Notice, that he might attend the Queen's Invitation. All Things being prepared, and the Guests sat, the King was so well pleased with his Entertainment, that he again repeated his former Promise of granting the Queen whatsoever she should ask, even to the Half of the Kingdom. The Queen not thinking this a proper Time to open the Secret to the King, desir'd the King and *Haman's* Company once more the next Day to a Banquet, and then she would tell him her Request. The King readily consented, and so the Company for that Time broke up.

*Haman* not a little pleas'd that he should be thus distinguish'd not only by the King, but by the Queen too, form'd

( y ) Law. It was a Rule in the *Persian* Court, that whosoever did come to the King in the inner Court unalled, was liable by the Law to be put to

Death; except such to whom, as a peculiar Favour, the King should hold forth the Golden Sceptre, *Ejib. 4. 11,*



form'd strange Notions of future Happiness to himself, and went out of the Presence so elevated, that he expected nothing less than the Respect due to him, as the second Person in the Kingdom. As he pass'd, all paid him the most profound Reverence, except *Mordecai*, who took no Notice of this gaudy Courtier ; which stung the haughty Favourite to the Heart. However, he conceal'd his Resentment, and when he was come Home, he began to pride himself in his prosperous Condition, and recounting to his Family the Honours the King had heap'd upon him, he told them how the Queen had distinguish'd him above all the Court, inviting him only to accompany the King to a Banquet, and that to-morrow he was to attend her again upon a second Invitation. " Yet, said he, what Pleasure is this, " so long as I see the hated *Mordecai*, who shews me " no Respect." His Friends concur with him in his Resentment, and to make short Work with *Mordecai*, advise *Haman* to order a Gibbet fifty Cubits high to be prepared, and to petition the King, that *Mordecai* might the next Day be hang'd on it. *Haman*, who vainly imagin'd the King would not deny him such a Trifle as a wretched *Jew's* Life, approv'd the Project, and the Gibbet was set up.

But God was pleased to dispose Matters otherwise than this proud Son of *Agag* had done : For it happen'd that the Night before this Entertainment was to have been, a sudden Inquietude seiz'd the King, so that he could not sleep ; wherefore to divert himself he called for the Annals of his Reign, and order'd one to read them to him ; who coming to that Passage which mention'd *Mordecai's* Discovery of the Treason of the two Chamberlains, that had conspired against the King, he asked, What Reward had been bestow'd on *Mordecai* for that Service ? They told him, None. Whereupon the King asked, Who waited without ? They told him, *Haman* ; whom he order'd to be call'd in. *Haman*, whose Resentment had kept him as wakeful as the King's Inquietude had him, was come early to Court, to petition that

*Mordecai*



ESTHER CILAP. VI.  
Mordecai is honoured.

48



ESTHER 6. Verse 11. <sup>2V.p.206</sup>

*Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street etc.*



*Mordecai* might be hang'd on the Gibbet he had provided; and being call'd into the Presence by the King's Command, he doubted not in the least of having his Petition answered. But as full of Hope as he was, the King prevented him, by asking him, What Honour should be bestow'd on the Man the King delighted to distinguish? *Haman* vainly concluding himself the happy Man, resolved not to be wanting in laying it on, and therefore thus advised the King: "Let the Man, whom  
 " the King designs to honour, be cloathed in the Royal  
 " Garment, be mounted on the same Horse the King  
 " uses to ride on, have the Royal Diadem set on his  
 " Head, and the chief Man in the Kingdom lead the  
 " Horse by the Reins, walking before him, and pro-  
 " claiming, Thus shall it be done to the Man, whom the  
 " King delights to honour." *Haman* had no sooner delivered his Advice, but the King, quite contrary to his Hope and Expectation, bid him get the Horse, Apparel and Diadem ready, and do just as he had said to *Mordecai* the Jew, charging him not to fail in the least Part of it. This cut the proud *Haman* to the Heart, whose Thoughts at that Time were imployed wholly on his own Advancement. But the King's Word was a Law, and he knew there was no disputing it. Therefore he was forced to obey, and attend *Mordecai* in the Form himself had prescribed, proclaimed before him all the Way he went, Thus shall it be done to the Man, whom the King delights to honour. The Ceremony being over, *Mordecai* return'd to his Post at the Palace Gate; and *Haman* in great Discontent hastened Home; where he related to his Family the Disgrace he had suffered, in being forced to do Honour to his Enemy. They considering the Condition of the Man, told him the Fate of declining Favourites, and that if *Mordecai* was a Jew, he would rise upon his Ruin. Whilst they were entertaining *Haman* with this melancholy Prefage, Messengers came to hasten him to the Queen's Feast. Where the King being come, he asked her, as before, What her Request was? She answered, It was Mercy for her self and all



“ her Nation, which he, by the Advice of a cruel Enemy, had delivered up to Destruction.” The King in great Concern asked her, Who had been guilty of so wicked a Contrivance? She answered, It was *Haman*. This put *Haman* in a terrible Fright; which the King observing, and looking upon him with great Indignation, he rose from the Banquet and went into the Garden: *Haman* also rose, and taking the Opportunity of the King’s Absence, addressed himself to the Queen to save his Life; but whilst he was in this suppliant Posture the King return’d, and seeing *Haman* so near the Queen, Jealousy suggesting that *Haman* had some base Design on her, cried out in a Rage, “ Will he ravish the Queen before my Face?” No sooner were the Words pass’d his Lips, but *Haman*’s Face was covered, which was a sure Token of Death to him, and *Harbonah* the Eunuch, having Notice of *Haman*’s Design upon *Mordecai*, told the King that *Haman* had prepared a Gibbet fifty Feet high to hang *Mordecai* upon; which the King hearing, commanded them to hang *Haman* upon it. Execution thus done on *Haman*, the King gave his Estate to the Queen, which she disposed of to *Mordecai*; to whom the King, in Consideration of his former Service, and relation to the Queen, gave his Ring, as he had before done to *Haman*. But notwithstanding *Haman* was removed, the Decree against the *Jews* remained in Force, wherefore the Queen desired the King to recal it; which he not only granted, but put out another Edict, giving Leave to the *Jews* to take Revenge on their Enemies the same Day. Pursuant to that Order the *Jews* slew their Enemies and Persecutors in *Shushan*, in which Number fell *Haman*’s ten Sons, and throughout all other Cities of *Assyria*. Ever since the *Jews* have kept a solemn Festival in Memory of this signal Deliverance on the fourteenth and fifteenth of the Month *Adar*, which was called the Feast of (x) Lots. But let us return to *Jerusalem*. The

(x) Lots. See *Esth.* 3. 7. and the Note on (w) last. It was called the

Feast of *Purim*, from the *Persian* Word *Pur*, which signifies a Lot. It was



# ESTHER CHAP. VIII.

49

Mordecai is advanced.



ESTHER 8. Verse 2. <sup>2V.p.208.</sup>

*And the King took off his  
ring which he had taken from  
Haman, and gave it to Mordecai.*



The Building of the City and Temple of *Jerusalem* having been delayed for many Years, was at last set on Foot again in the second Year of (a) *Darius*, at the Instigation of the two Prophets, *Haggai* and *Zechary*. For being discouraged by the *Samaritans*, and the Prohibition from the Court, they concluded that this was not the (b) Time the Lord had decreed for the re-building his House: Though at the same Time they built (c) Houses for themselves. For this the Prophet *Haggai* reprov'd them, telling them, that their want of Success in other Things was owing to their Neglect in going

was instituted by *Mordecai* in Remembrance of the *Jews* Delivery from *Haman*, by whom Lots were cast Day by Day, and Month by Month, for the Destruction of them. It was ordered to be kept two Days for this Reason: The *Jews* at *Shushan* had two Days allowed them to revenge themselves of their Enemies, but the rest of the *Jews*, in other Places, had but one. This caused at first some Difference in their Time of Feasting. For the *Jews*, in all other Parts of the Kingdom, having done Execution on their Enemies the thirteenth Day, kept their rejoicing Feast on the fourteenth. But the *Jews* at *Shushan* being engaged both the thirteenth and fourteenth Days in defending themselves, kept the Festival for their Deliverance on the fifteenth Day. But afterwards, when *Mordecai* had made a Record of this great Deliverance, he sent Letters to all the *Jews* throughout the Dominions of *Abasuerus*, to establish it as a standing Ordinance among them, that they should keep both the fourteenth and fifteenth Days of the Month *Adar* (which was the twelfth Month with them; and takes in Part of the twelfth, and Part of the first Month with us) yearly, as the Days whereon the *Jews* rested from their Enemies. This *Mordecai* established, and being next in Place and Power to the King, he wrote to the *Jews* about it; and Queen *Esther* wrote also with all Authority to confirm his Letters. The *Jews* thereupon, in all Places, took it as an Obligation

upon them and their Posterity, that they would, without fail, keep these two Days, at the appointed Time every Year; in every Family, Province, and City, to be a Memorial of their Deliverance, to them and their Posterity for ever. In these two Days they read the History of *Esther* in their Synagogues; and as often as they hear the Name of *Haman* mention'd, they do with their Fists and Hammers beat upon the Benches and Boards, as if they did knock upon *Haman's* Head.

(a) *Darius*. This, as I have before said in the Note on last (w), must be *Darius Nothus*, and not *Darius Longimanus*, whom some will have to be *Esther's* Son; for the Prophets *Haggai* and *Zechary* are not mentioned till *Darius Nothus's* Reign, in the second Year of which, the Building of both City and Temple went forward; and *Darius Longimanus* reigning Thirty nine or forty Years, it is scarcely suppos'd it begun to go forward in his Reign. Besides, if *Darius Longimanus* was the Son of *Esther*, it may give Occasion of Wonder, that so good a Woman, and so zealous a *Jew* as *Mordecai*, having such Interest as they had with King *Abasuerus*, should not have promoted that Work.

(b) *Time*. See *Hag.* i. 2.

(c) *Houses*. *Ibid.* ver. 4.



going on with the Lord's House. This rouz'd both the Governor and People, who being sensible of their Neglect, resolve to make Amends by their future Obedience, resuming their Work with great Alacrity, and to continue them in this good Temper, the Prophet *Haggai* was again sent to them, to assure them that the Lord was with them in this Undertaking: And that, notwithstanding the former Temple far exceeded what this is like to be, yet if they continued obedient, he would fill this House with (d) greater Glory than he had done the former.

Two Months after *Haggai* had prophesied, and earnestly pressed the *Jews* to be zealous and diligent in building the Temple, the Lord raised up another Prophet, *Zachary*, the Son of *Barachiah*, to encourage them in their Undertaking; in which neither Governor, High-Priest nor People were wanting, but every one in his Station forwarded the Building so much, that it was near finish'd, when *Tatnai*, King *Darius's* Governor, and other Enemies to the *Jews*, having Notice of what they were doing, came and demanded by what Authority they rebuilt the Temple and the Wall about it, and would know the Names of the Undertakers. *Tatnai* and his Friends thought to have frightened the *Jews* from their Work with these Questions, but the Elders persisted, and the Prophets assisted with their Prayers and good Instructions. These Adversaries missing of their Aim, and seeing the *Jews* would not be frightened from their Work, acquainted the King with the whole Matter in a (e) Letter to this Pur-

(d) *Greater*. The Prophet here means not any external Pomp or worldly Splendor; for in those the old Temple, built by *Solomon*, far exceeded the New, at the best. But he means by the *greater Glory*, that Blessing of Peace, *Hag.* 2. 10. which the World enjoyed at the Birth of the Prince of Peace, the Saviour of the World; for it cannot be supposed, that God by his Prophet would speak so magnificently of any worldly Splendor, when in *ver.* 7, 8. he

said, he would shake the Heavens and Earth, the Sea and Land, and that the Desire of all Nations should come. And undoubtedly by moving the Nations, *ver.* 8. he meant the calling of the *Gentiles*, which by *Ijaiab*, and other Prophets, was always joined with the Coming of the *Messiah*: And therefore nothing but this could be that *greater Glory*.

(e) *Letter*. See *Ezra* 5. 7.



Book VII. of the HOLY BIBLE. 211

Purpose: " That going to the Province of *Judea*, to  
" the House of the great God, we found the Building  
" in great Forwardness. Then asking the Elders of  
" the People, Who set them to Work, and their  
" Names, that we might certify to thee, O King, they  
" returned us Answer; That they were the Servants of  
" the God of Heaven and Earth; and were re-buil-  
" ding the House, that was many Years ago built by  
" a great King of *Israel*; but that their Fathers having  
" provoked the Lord God of *Israel* by their accumu-  
" lated Transgressions, he gave them into the Hand of  
" *Nebuchadnezzar*, King of *Babylon*, the *Chaldean*,  
" who destroyed this Building, and carried the Inha-  
" bitants Captive to *Babylon*. But the great *Cyrus*  
" made a Decree in their Favour, empowering them  
" to return and rebuild their City and Temple, re-  
" storing to them all the sacred Vessels and Utenfils.  
" Upon this Incouragement they laid the Foundation  
" of this House of God, that is in *Jerusalem*; which is  
" now almost finish'd. If the King therefore please,  
" let search be made among the Records, that we may  
" know, whether any such Decree was made by *Cyrus*;  
" and let the King direct us what to do in this Affair."

Search accordingly was made, and in *Ecbatane* the  
Decree of *Cyrus* for rebuilding the Temple and City  
of *Jerusalem* was found; which when King *Darius* had  
read, he gave a strict Charge to *Tatnai*, and his other  
Officers, not to molest or disturb the *Jews* in their  
Work; and, to make them sensible of his good Inclina-  
tion to the *Jews*, he order'd *Tatnai* and his other Go-  
vernors to advance Money out of the several Tributes  
in their Districts for that Use, and to furnish them  
with Materials for the same; and if they wanted Beasts  
for Sacrifice, or any Provisions of Corn, Salt, Wine,  
or Oil, to distribute to them according to the Direction  
of the Priests that were at *Jerusalem*: And all this to be  
done upon the Penalty of having their Houses pulled  
down and made a Dunghil, and themselves hanged.  
These Men readily complied with the King's Com-  
mand,



mand, furnishing the *Jews* with all Necessaries, and the Work went on so prosperously and speedily, that in the sixth Year of *Darius* it was finish'd. \* After which, those of the Captivity, and those that they had profelyted from the Idolatry of the Heathen, celebrated the Feast of the (f) Dedication of the Temple with great Joy, offering a hundred Bullocks, two hundred Rams, four hundred Lambs, and twelve Goats, according to the Number of the twelve Tribes of *Israel*: And having settled the Priests and *Levites* in their Order for the Service of God, they kept the Pass-over at the usual Time, and the Feast of unleavened Bread seven Days, for Joy that the Lord had inclined the Heart of the King to encourage and assist them in the re-building the House of the Lord God of *Israel*.

The Temple being finish'd, (g) *Ezra* a Priest and Scribe, learned in the Law of God, who had hitherto continued at *Babylon*, with others of the Captivity, which had not yet returned, having obtained Leave of the King, prepared to go to *Jerusalem*. To this the King not only readily consented, but gave him an ample (h) Commission to take with him what he should think necessary

\* *After*. Before this, *viz.* in the fourth Year of *Darius*, the *Jews* in Captivity had sent a Message to *Jerusalem*, to know how they were to behave themselves in Relation to their former Fasts, now that the Temple was re-building? (The several Fasts they had kept were on certain mournful Occasions; as particularly that Fast in the fifth Month, which was for the Destruction of the Temple, and that in the seventh Month for the Murder of *Gedaliah* their Governor *Jer.* 52. 12. and 41. 1, 2.) To this the Lord returned Answer by his Prophet *Zechary*, chap 7. ver. 5. &c. *That they had not in those Fasts observed his Will* (rather deploring their calamitous Condition, than humbling themselves by Repentance) and that it would please him better, to see them execute true Judgment, and show Mercy and Cor-

passion one towards another, and abstain from oppressing the Widow, the Fatherless, the Stranger and the Poor, and from imagining Evil one against another.

(f) *Dedication*. The Feast of Dedication is termed in the New Testament *Enkainia*, a Feast wherein something is renewed; because those Things only are reputed consecrated, which are separated from their common, and dedicated to some new and holy Use. We read of many Things consecrated in the Old Testament; as the Tabernacle, the Temple, Priests, Altars, Vessels, and Garments: But there was no Anniversary or yearly Solemnity appointed to be observed in Remembrance of their Consecration.

(g) *Ezra*. See his Genealogy deduced from *Aaron*, chap. 7.

(h) *Commission*. See *Ezra* 7. 12.



necessary both for his Journey thither, and Service there; furnishing him with Money to buy Cattle for Sacrifice, Provisions of Corn, Wine, Oil and Salt, and giving him Credit to take of his Treasures in those Parts to the Value of a (i) hundred Talents of Silver: Besides which, he gave to the Priests, *Levites*, Singers, Porters, and (k) *Netthinims*, or Ministers of the House of God, an Indemnity from all Toll, Tribute or Custom; empowering *Ezra* at the same Time to appoint Magistrates and Judges over the People, to do Justice among them, and instruct those that knew not the Law of God.

*Ezra* having returned Thanks to the Lord, who had thus mercifully inclined the King's Heart to beautify and adorn the Temple, and given him Favour in the Eyes of the King and his Princes, prepared to return to *Jerusalem* with those that were left at *Babylon*, being in Number one thousand, four hundred and ninety-six Males. With these he took his Way by the River that runneth to *Ahava*, where, incamping three Days, he took an Account of the People, and finding no *Levites* or *Netthinims* among them, he sent back *Eliezer* and some others to *Iddo*, who was chief of the *Netthinims* at *Casiphia*, requiring him to send with them some Officers fit for the Service of the Lord's House; upon which they brought several *Levites*, and two hundred and twenty *Netthinims* to the Camp. And now *Ezra*, considering the great Charge of Money and Plate they had with them, and to what Dangers they might be exposed in their March, proclaimed a Fast, to implore the divine Protection over them and their Substance. For though he might, for asking, have had a Convoy from the King, yet remembering he had told the King, that the (l) Hand of their God would be upon them, he declined it. Therefore having fasted and prayed

(i) *Hundred, &c.* That is Thirty seven thousand, five hundred Pounds.

(k) *Netthinims*. These were Under-Officers, for the more servile Work of

the Temple; such as the fraudulent *Gibeonites* were first appointed to.

(l) *Hand*. See *Ezra* 7. 28. and *Ibid.* 8. 22.



prayed on this Occasion, they set forward; and *Ezra* having delivered by Weight to twelve of the Priests, the Gold, Silver, and Vessels, which the King and his Counsellors, and others, had given him as an Offering to the House of the Lord, he enjoined them to keep this (*m*) Treasure safe, till they came to *Jerusalem*, and there to deliver it by Weight to the Chief of the Priests and Levites, as they had received it of him.

As *Ezra* had apprehended, they were in Danger on their March, for they were (*n*) Way-laid; but God was with them and preserv'd them, and after a Journey of four Months, they arrived safe at *Jerusalem*, where having refreshed themselves three Days, they delivered the Treasure by Weight in the House of the Lord to those Priests that were appointed to receive it, and an Inventory of the Number and Weight was taken. Then they offer'd a Burnt-Offering of twelve Bullocks for the twelve Tribes, ninety-six Rams, seventy Lambs, and twelve He-Goats. After which *Ezra* deliver'd the King's Commission to the Officers, who in Obedience to it, furnish'd the People with all Things necessary for the Service of the Temple.

Soon after this, some of the chief *Israelites* complain'd to *Ezra*, that the Priests, Levites, and People, had not separated themselves from the Abominations of the ancient (*o*) Natives; but had taken their Daughters for Wives to themselves, and Sons. This threw *Ezra* into so violent

(*m*) *Treasure*. This Treasure was of a considerable Value: For there were six hundred and fifty Talents of Silver, which at three hundred seventy five Pounds to the Talent, make two hundred forty three thousand, seven hundred and fifty Pounds. The Silver Vessels weighed a hundred Talents, which came to thirty seven thousand and five hundred Pounds. The Gold in Coin was an hundred Talents, which, at four thousand five hundred Pounds each Talent, made four hundred and fifty thousand Pounds. Besides

which, there were twenty Basins of Gold of a thousand Drams, and two Vessels of fine Copper, as valuable as Gold.

(*n*) *Way-laid*. See *Ezra* 8. 31.

(*o*) *Natives*. These were the *Canaanites*, *Hittites*, *Perizzites*, *Jebusites*, *Ammorites*, *Moabites*, *Aegyptians* and *Amorites*; with whom the *Israelites* were expressly forbidden all Manner of Conversation, *Deut.* 7. 3, &c.



violent a Fit of Grief, that he tore off the Hair of his Head and Beard, and they that had any Fear or Concern on them, assembled to him, and bemoaned the Transgression of those that had been Captives, and were lately drawn into these wicked Practices; and *Ezra*, having continued in a sorrowful Posture till the Time of Evening Sacrifice, then fell on his Knees, and spreading out his Hands to the Lord, made this humble (p) Confession and Prayer. “ Our Trespafs is so great, “ that I am ashamed to look up to thee, O Lord. “ We have been Sinners from the Beginning; for “ which thou didst deliver our Kings and Priests into “ the Hands of the Heathen Kings. But thou hast “ shewed us Favour in our Captivity, and inclined the “ Hearts of the Kings of *Persia* to be merciful to us, “ and restore us to *Jerusalem*. And now, what shall “ we say for our ingrateful Disobedience in neglecting “ thy Commandments? Thou hast forbid us to defile “ our selves with the Abominations of the People of “ the Land; to marry their Daughters, or partake of “ their Wealth; and yet we have broke thy Com- “ mandment, and made Affinity with them. Thou “ mayest justly be angry with us, till thou hast consumed us: But thou, O Lord, art righteous, for “ we remain, as appears this Day. Behold, we are “ before thee in our Sins, by Reason of which we cannot justify our selves.” *Ezra* having ended this Confession in a Shower of Tears, the Lord was pleased so to influence the Minds of the People, that they likewise wept; which when *Shecaniah*, a Man of Condition in *Israel*, observ’d, he, in behalf of himself and the People, thus addressed himself to *Ezra*. “ We have sinned “ in taking Strangers to our Wives: Yet considering “ the Disposition of the People to repent, there is “ Hope in *Israel*, that God will be merciful. Let us “ therefore make a Covenant with our God, to put “ away all the strange Wives and their Children, and “ do

(p) Confession. See *Ezra* 9. 6.



“do thou see that it be done as the Law obligeth.” Accordingly *Ezra* caused Proclamation to be made throughout all *Judab* and *Jerusalem*, that they should meet at *Jerusalem* within three Days, upon Penalty of (q) Confiscation of all their Substance, and Excommunication. Upon the Summons they all met at *Jerusalem*, and standing in the Streets, they trembled, partly through Guilt, and partly through Cold, for it was a very wet Season. Then *Ezra* repeating the Occasion of their assembling, they promised to do as he would have them; but desired him to consider the great Number of those that had transgressed in this Thing, the Inconveniency of the wet Season, and that it was not the Work of one Day. Therefore they desired, that their Rulers might answer for them; and that all they, who in the several Cities had taken strange Wives, should come at appointed Times, and with them the Elders of every City, to certify that these were all that were guilty in that Place. And so proceed till the Lord was appeased. This was approved, and certain chief Men of *Israel* were deputed to inspect the Matter till it was over: After which they took a List of all that had taken strange Wives, and they obliged them to give their (r) Hands, that they would put them away. Which being done, they offered a Trespass-Offering, as the Law required, and so the Matter ended.

*Zorobabel* the Governor being now dead, and the Administration of Civil as well as Ecclesiastick Affairs going through *Ezra's* Hands, God was pleased to relieve him, by joining another in Commission with him, which was (s) *Nehemiah*, a Captive Jew, and Favourite of the King of *Persia*. It happened one Day, that *Nehemiah*

(q) *Confiscation*. See *Ezra* 10. 8.

(r) *Hands*. This was a certain Ceremony of giving Security, for the Confirmation of any Covenant; as in *Ezek.* 17. 18.

(s) *Nehemiah*. Some will needs have this *Nehemiah* to be the same with *Ezra*; which cannot be; for he was a

Companion part of the Time with *Ezra*; and his speaking of *Ezra* in the third Person, as he does, *chap.* 7. *ver.* 65. and *chap.* 8. *ver.* 9. and of himself in the first Person, *chap.* 1. *ver.* 1. shews he was *Nehemiah* distinct from *Ezra*.



*Nehemiah* saw some Men of *Judah*, who had been at *Jerusalem*, and were come back again to *Chaldea*. He asked them of the Welfare of their Brethren that were in *Jerusalem*; who told him, that they were in great Affliction, and under great Reproach from their (t) Enemies, to whose Insults they were daily exposed, because the (v) Walls of the City remained in their ruinous Condition, and the Gates which had been burnt, when *Nebuchadnezzar* took it, lay just as they were. This melancholick Account drew Tears from *Nehemiah's* Eyes, and preparing himself by Mourning and Fasting, he addressed himself to God in Prayer, in behalf of his distressed Brethren at *Jerusalem*, acknowledging their Faults, deprecating God's Judgments, and begging a favourable Audience of the King, to whom he intended that Day to apply. *Nehemiah's* long Course of Mourning and pungent Sorrow for the sad State of his Countrymen, had made such an Alteration in his Face, that when it came to his Turn to give the King the (w) Cup, the King took Notice of it, and asked the Cause. At first *Nehemiah* was struck with Fear; but considering the King's Favour to him, he makes Use of the Opportunity, discovers the true Cause of his Grief; telling him, his Countenance could not be otherwise than sad, whilst the City and Place of his Fathers Sepulchres lay waste, and the Gates of it had been consumed with Fire. The King very mildly asked him, What he requested of him; *Nehemiah* reply'd, "That thou would'st send me to *Jerusalem*, the City of my Fathers Sepulchres, that I may build it." He no sooner made his Request but it was granted; for the

(t) *Enemies*. Probably the *Samaritans*, or other Enemies of the *Jews*: But chiefly the *Samaritans*, who opposed their Rebuilding the Temple, after they refused to join with them.

(v) *Walls*. It is very likely that the Walls of *Jerusalem* had not been rebuilt from the demolishing of them by the *Chaldeans*; and tho' *Cyrus*, at the Dissolution of the Captivity, did give Leave

to rebuild the Temple, yet he did not allow the same for the City; and probably for this Reason, because they were very subject to revolt, and therefore not fit to be trusted with Fortifications.

(w) *Cup*. See *Nehem.* 2. 1. By which it appears he must have been Cup-bearer, or in some Office near the King's Person.



the King, unwilling to part with him for altogether, demanding how long Time it would require to go and return: *Nehemiah* set the Time; and the King dismissed him, with Letters to the Governors of his Provinces to see him pass safely thro' their Districts; and to the Keeper of his Forest to furnish him with what Timber he should require, not only for the Gates and Beams of the Wall, but for a House for himself to dwell in, as President of the Work, so long as he should have Occasion to stay there.

*Nehemiah* set out well attended, the King having ordered a Party of Horse, commanded by several Officers, to guard him. When he came to *Jerusalem*, the People seeing with what Equipage he came, received him with great Respect, only *Sanballat*, an Officer of the *Moabites*, and *Tobiah*, a Man of Note among the *Ammonites*, two Enemies of the *Jews*, hearing that he came upon some good Account to the *Israelites*, received him with Indifference. However, *Nehemiah* took no Notice of them, but having refreshed himself three Days, went out privately by Night to view the Dilapidations of the Place, which he found every where in a ruinous Condition. Having by this satisfied himself what was necessary to be done, he summoned the *Jews* together, put them in Mind of the desolate Condition in which they were, and exhorted them to assist in repairing the Breaches, that they might be no more exposed to their Enemies. And to encourage them, he informed them how gracious God had been to them in giving them Instructions in this Affair, and how favourable the King had been to him in it. Then relating to them for their Confirmation, what had passed between the King and him concerning the Work, he shewed them the King's Commission. This so revived the poor *Jews*, that they joyfully and unanimously cried out, "Let us rise and build."

*Sanballat* and *Tobiah* had not yet any Notice of *Nehemiah's* Commission; and seeing the People begin to clear the Ground, in order to rebuild the Walls, they in  
Ridicule



Ridicule asked them what they meant, and whether they had a Mind to turn Rebels? *Nebemiah* gravely replied, He had sufficient Authority for what he did; adding, That the God of Heaven would prosper them, and they would persist. “But for you, said he, you have nothing to do with us, for you have no Right, Portion or Monument in *Jerusalem*, that you or your Ancestors did ever belong to us.” Upon this these Enemies of the *Jews* were forced to desist, tho’ much against their Will, for they durst not resist the King’s Authority; and the People went on heartily with the Building. *Eliashib* at the Head of the Priests set them a good Example, for they undertook the Building of the (x) Sheep-Gate, which was nearest to the Temple, and which they soon finished and dedicated. In Imitation of them, the rest of the People (y) divided the Work amongst them; some Parts were undertaken by private Families, some by Corporations; some by Companies or Trades; and some were so zealous, that when they had finished one Piece, they undertook another; so that the whole Work went on speedily and successfully.

The *Jews* going on so chearfully in this Work, began to be formidable to their troublesome Neighbours; but none resented it so much as *Sanballat*, and *Tobiah*, who indeavoured to disturb them, by incensing the *Samaritans* against them; in whose Hearing he said, “What do these feeble *Jews* mean? Will they fortify themselves? Will they sacrifice? Will they finish in a Day? Will they reduce these Heaps of Rubbish to a regular Building?” And to back him, in a scornful drolling Way, said, “A Fox will demolish this Wall with her Foot.” These Reproaches served but to inflame *Nebemiah*’s Zeal, who called for Vengeance on them that opposed the Work; and still encouraging the People to go on, in a short Time the Wall was joined in all Parts, and raised to half its Height

(x) *Sheep-Gate*. It was so called because the Sheep, which were to be Sacrificed, were brought through it.

(y) *Divided*. See *Nchem.* 2.



Height. This rouz'd *Sanballat* and *Tobiah* indeed; who apprehending themselves in Danger from the growing Greatness of the *Jews*, resolve to put a Stop to their further Progress in Building. In order to which they ingaged in a close Confederacy with the *Arabians*, *Ammonites* and *Ashdodims*, which they kept secret, intending to surprize the *Jews*, demolish their Works, and put them all to the Sword. This Conspiracy was not long a Secret; for the neighbouring *Jews* having Notice of the Design laid against their Brethren, informed them of the Danger they were in, and advised them to be upon their Guard: for the Enemy did not intend to attack them openly, but to surprize them. *Nehemiah* upon this Notice, first addressed himself in Prayer to God for Help, and then, sending out Scouts to observe the Motions, and discover the Approaches of the Enemy, placed a Guard well armed with Swords, Spears and Bows, to defend and encourage the Workmen. After this *Nehemiah* went often in Person amongst them, and by Precept and his own Example encouraged them to trust in the Lord, who had hitherto protected them, putting them in Mind that they fought for their Wives, Brethren and Children.

In this Posture of Defence they continued, till they understood, that *Sanballat* and his Party, finding their Design discovered, and the *Jews* prepared to receive them, had laid aside their Expedition. Upon which the *Jews* returned to their Work, but with such Caution, that, to prevent any Surprize, they wrought with their Weapons by them, and the Overseers of the Works stood by them with their Swords by their Sides. And because, by Reason of the Length of the Wall, the Workmen were obliged to be at some Distance one from another, *Nehemiah* had ordered a Trumpet always to attend him, giving Instructions to the People, that wheresoever they should hear the Sound of the Trumpet, they should repair thither to relieve them that were ingaged, assuring them for their Comfort, that their God would fight for them. And to let them



see, that himself would do his Part in this Work, *Nehemiah* and his Guards would not put off their Clothes, except to shift themselves for washing.

But whilst they were all thus busily employed in Building, a Sort of Mutiny broke out among the Common People, which might have been of fatal Consequence, if it had not been timely composed. The poorer Sort of People being continually ingaged in the publick Buildings, had not (\*) Time to cultivate and improve their own Estate, by which Means they were reduced to great Straights, and Provisions grew very scarce and dear; and the Rich, who by the (z) Law ought to have supported and cherished them, oppressed them with unreasonable Usury. This the poor *Jews* had long indured; having in this Time taken up Corn upon Credit, and not being able to pay, were forced to mortgage their Lands, Vineyards, Olive-yards and Houses, to buy Provisions; and were so hard pressed, that they had ben forced to take up Money upon their Lands to pay the King's (a) Tribute. But that which went nearest to them was, they had by the unlawful Exactions of their Brethren been compelled to subject their dear Children to Bondage, and were not able to ransom them, because the rich *Jews* had their Lands.

*Nehemiah* was very much troubled to hear this Complaint, but much more for the Cause of it; and to put an End to these unnatural and unjustifiable Practices, he summon'd the People of all Degrees and Conditions to a general Assembly; where he severely chid the richer Sort for oppressing their poor Brethren, and reproaching them by his own Example, he thus address'd

(\*) Time. This Scarcity is not to be supposed to have been occasioned from the Neglect of the Ground, during the Time that the Walls of *Jerusalem* were rebuilding; but from the Return of the *Israelites* from *Babylon*, when they began to build the Temple; which was above four Years before. Besides, the building

of the Wall took up but two and fifty Days. See *Nehem.* 6. 15.

(z) Laws. See *Deut.* 15. 7, 8.

(a) Tribute. To this all the *Jews* were subject, *Ezra* 4. 13. except the Priests, and Officers belonging to the Service of the House of God, *Ezra* 7. 24.



dress'd himself to them : “ According to our Ability,  
 “ we have redeem'd our Brethren the *Jews*, which  
 “ were sold to the Heathen ; and will you sell your  
 “ Brethren, or shall they be sold to us ? ” This was  
 so home a Truth upon the oppressing *Jews*, that they  
 could make no Reply ; And *Nehemiah*, taking the Ad-  
 vantage of their Confusion, told them they did ill in  
 these Things, and made themselves a Scandal to the  
 Heathen their Enemies, advising them to desist from  
 these base Practices of Usury, and restore to their  
 oppress'd Brethren their Lands, Vineyards, Olive-  
 yards and Houses, and the hundredth Part of the  
 Money, Corn, Oil and Wine, which they had exact-  
 ed from them. The Accusation being true, and all,  
 that *Nehemiah* had urg'd, Matter of Fact, they pro-  
 mis'd to restore them, and require nothing more of  
 them ; but to stand to what *Nehemiah* should decree.  
 Then *Nehemiah*, to hold them to their Promise, made  
 them swear to observe it ; and to oblige them to a  
 strict Performance of their Oath, he (b) shook the mid-  
 dle Part of his Vest, by Way of Imprecation, and said,  
 “ So God shake out every Man from his House, and  
 “ from his Service, that performeth not this Promise ;  
 “ even thus let him be shaken out, and be made  
 “ (c) empty.” To this they all agreed, and praised God,  
 and did according to their Promise. And to force his  
 Admonitions and good Precepts the more, he did not,  
 after the Example of the former Governors his Prede-  
 cessors, exact the daily Revenue of (d) forty Shekels of  
 Silver, and the constant Furniture of his Table with Pro-  
 visions ;

(b) *Shook*. It was customary with the Prophets, as *Isaiab*, *Jeremy*, &c. not only to address themselves to the People in Words, but in Signs. Thus here, *Nehem*. 5. 13. the Shaking of his Lap, was an Emblem, that they who violated this Oath should be shaken off from the Protection of God, as he shook his Lap, by which Action nothing could remain there. And this was a just Judgment against the covetous Usurers, who with great Difficulty could be persuaded

to give any thing of their great Abundance to the Support of the Poor : But God, by some hidden, or unforeseen Punishment or Accident, could shake out their Wealth, tho' against their Will to the Relief of the Needy.

(c) *Empty*. That is, shall be deprived of all the Fruit and Product of his Labour and Income, as a Garment, when it is shaken, has nothing in it.

(d) *Forty Shekels*. That is, Fifty Shillings.



visions; but remitted them, and all other Advantages, which might be burdensome and chargeable to the People: And, during the whole Time of his Government, which was twelve Years, he was so far from purchasing any Land, or reaping any Benefit at the Expence of the People, that he not only refused the Allowance which was due to him, as Governor, from the People, but at his own Charge kept open House, entertaining daily at his Table a hundred and fifty of the *Jews* and their Rulers, besides Strangers; for which he constantly allow'd one Ox, six fat Sheep, besides Fowl in proportion, and every tenth Day Wine of all Sorts. This generous Treatment of *Nehemiah* so took with the *Jews*, that they went on chearfully with the Work, and finish'd the Wall, only the Gates were not hung. The successful Management of *Nehemiah* in carrying on, and finishing this mighty Wall, set the restless Minds of *Sanballat*, *Tobiah*, and *Geshem* at work, who, concluding, that so long as he liv'd, the *Jews* would be too powerful for their Neighbours, resolve, by some Stratagem or other, to take him off, which they knew by open Force they were not able to do. Intending therefore by an outward Shew of Civility to betray him, they sent to invite him to a Conference in one of the Villages in the Plain of *Ono*, a Place belonging to the Tribe of *Benjamin*, designing, when they had him there, to do him a Mischief. But whether *Nehemiah* suspected their Malice in this, or not, it is certain he excused himself upon the account of the great Work he had in hand, which must stop if he should be absent; and therefore he sent Word he was not at Leisure. This Message they four Times repeated, and he as often return'd them the same Answer; but at last *Sanballat*, perceiving that *Nehemiah* was too cautious to be insnared by a general Invitation, resolves to try him by a more personal Expedient, that should immediately concern him, and on pretence of clearing himself from an Accusation, of no less than Treason, oblige him to come to him. Therefore the fifth Time he sent his Servant

with



with a Letter in his Hand, but open, to this Purpose:  
 “ It is reported among the Heathen, and *Geshem* af-  
 “ firms it, That Thou and the *Jews* intend to rebel;  
 “ for which Cause thou hast built this Wall, that Thou  
 “ may’st be their King. And thou hast also appointed  
 “ Prophets to preach of Thee at *Jerusalem*; and to say,  
 “ There is a King in *Judah*. These Things, Thou  
 “ may’st expect, will come to the King’s Ear: Where-  
 “ fore come now, and let us consult what is fit to be  
 “ done.” *Nehemiah*, knowing his own Innocence,  
 easily saw through this shallow Contrivance, and being  
 resolv’d to make an End of the Work he had so success-  
 fully begun and carried on, return’d this short and con-  
 temptuous Answer to the perfidious *Sanballat*: “ There  
 “ are no such Things done as thou say’st, but they are  
 “ the Inventions of thy own Heart.”

*Sanballat* and his Friends are resolv’d to try some o-  
 ther Way to betray the good *Nehemiah*; and therefore  
 bribing to their Interest *Shemajah*, the Son of *Delajah*  
 the Priest, who was a Friend of *Nehemiah*, they que-  
 stion’d not to succeed at last. To his House *Shemajah*  
 repair’d, after he had given *Sanballat* his last Answer,  
 but found him shut up. Under Pretence of a Vow, as  
 he said, for the Safety of *Nehemiah*, and pretending to  
 prophesy that his Enemies would make an Attempt to  
 murder him that Night, he would have persuaded *Ne-  
 hemiah* to go with him into the inner Part of the  
 Temple, and (e) secure themselves by shutting the  
 Doors. *Nehemiah* did not at first apprehend false *She-  
 majah*’s (f) Design; however, from a Sense of Reli-  
 gion and Honour he declared he would not quit his Sta-  
 tion, telling *Shemajah* with Disdain, It did not become  
 a Man in his Post to take Refuge. After this *Nehe-  
 miah* discover’d the whole Plot, and that *Shemajah*  
 had

(e) *Secure*. The Temple was much stronger than the City, because as yet the Gates were not hung.

(f) *Design*. *Shemajah* might do this to render *Nehemiah* contemptible to his Friends, if he had thro’ Fear gone into the Temple: Or he might have a Design to seize *Nehemiah*’s Person when once he

had him within the Temple and with the Help of other Conspirators deliver him up to the Enemy. Or that by his thus hiding himself he might encourage the Enemy, and discourage the *Jews*, who by these Means would leave the Work unfinish’d,



had been bribed by *Sanballat* and his Party ; and God preserving him from all their Treachery, he in (g) two and fifty Days compleated the whole Work, which so affected the Enemies of the *Jews* with Fear, that they concluded so great a Work finished in so short a Time could be done by nothing but the immediate Providence of the God of the *Jews*.

Good *Nebemiah*, though he continually surmounted what Difficulties were thrown in his Way, is still exercised with fresh Troubles and Dangers ; for the Princes of *Judah* held a Correspondence with *Tobiah*, as they had all along done, which he by Cross-Matches had so improv'd, that they not only gave him an Account of what pass'd at *Jerusalem*, but had confirm'd this Correspondence and Friendship by Oath. *Tobiah* by these Means having gain'd a strong Party to his Interest, they had the Impudence to commend *Tobiah* in *Nebemiah's* Presence, whom he knew to be his declared Enemy ; and, which was much worse, they discovered *Nebemiah's* Counsels to him, which so elevated the vain *Ammonite*, that he thought by his blustering Letters to fright *Nebe-*  
*miah*.

These

(g) *Two and fifty*. Interpreters have not yet agreed from whence to begin this Computation. *Tremellius* and *Junius* would begin these two and fifty Days, after the Stone Wall was built. Others, that they began after *Nebemiah* had sent his Answer to *Sanballat*, which is less probable than the other. I rather incline to think that the whole Work, considering the many Hands that were imployed, and the Diligence that was used in it, was begun and ended in two and fifty Days ; nor can there be much more Time allowed for it : For it was in the first Month, called by the *Jews* *Nisan*, that *Nebemiah* was in *Babylon*, see *Nebem.* 2. 1. and obtained of the King Leave to go to *Jerusalem*. And though we have not an express Account what Time

he spent in his Journey, and when he arrived at *Jerusalem*, yet if we may make Conjecture from the Time *Ezra* spent in the same Journey, when he came from *Babylon* to *Jerusalem*, (allowing for the Delay *Ezra* had at the River *Abava*, when he first set out, *Ezra* 8. 15. and 31.) it is not probable that *Nebemiah* got to *Jerusalem* till about the End of the fourth Month, for though *Ezra* set out from *Babylon* on the first Day of the first Month, he did not reach *Jerusalem* till the first Day of the fifth Month : And from thence to the twenty fifth Day of the sixth Month may make out the two and fifty Days, and *Nebemiah's* three Days Rest before he began ; or thereabout.



These Things added to his Care, but not his Fear ; and therefore to prevent any Treachery from his Enemies within or without the City, he gave the Charge of the Gates to his Brother *Hanani*, and to *Hananiab* Marshal of the Palace, two Men in whom he knew he could confide, commanding them not to suffer the Gates to be opened till some Time after Sun-Rising ; to see them safely barr'd at Night ; and to set the Watch, which should consist of settled House-Keepers, that were diligent Men. After this, he having found a Register of the Families of those who came from *Babylon* first assembled the Nobility, Rulers and People, to make a (*b*) Muster of them by their Genealogies. By this Register some were at a great Loss, not knowing their Father's Pedigree : And some of the Priests were at a Loss to prove their Genealogy by this Register, but could not find it ; and therefore were put by their Office as polluted ; *Nehemiah* not permitting them to eat of the Holy Things, till there should appear a Priest, who by divine Inspiration should determine, whether they were of priestly Race or not. And now considering that the City was large, and the Inhabitants but few, it was agreed, that part of the People which did not dwell at *Jerusalem*, should by Lot choose one out of (*i*) ten, to come and live at *Jerusalem*, to be an additional Strength to the Place. This was look'd upon as so tender a Mark of Affection to the publick Good, that they of *Jerusalem* thanked these Men, that had thus readily offered themselves to dwell with them.

The Affair of Genealogies thus settled, the (*k*) Governor and People made their Free-will Offerings for the Work

(*b*) *Muster*. There is some Diversity in the Account of Families given by *Ezra* 2. and *Nehemiah* 7. The Reason of which Difference is by some supposed to be, that the Register or Catalogue in *Ezra* was made at *Babylon*, before they set forward : The other, which *Nehemiah* found,

was made at *Jerusalem*, after they were arrived there ; and Alterations might happen in their Families in so long a Journey.

(*i*) *Ten*. See *Nehem.* 11. 1.

(*k*) *Governor*. He is called in *Nehem.* 7 70. and also in *Ezra*, *Tirshatba*, which in *Nehemiah* 8. 9 is explained :



Work of the Lord. The Governor gave to the Treasury a thousand Drams of Gold, fifty Basons, and five hundred and thirty Priests Vestments. Some of the Elders gave to the same twenty thousand Drams of Gold, and two thousand two hundred Pieces of Silver, and the rest of the People gave twenty thousand Drams of Gold, and two thousand Pieces of Silver, and sixty seven Priests Vestments.

The Affairs of the *Jews* being reduced to this happy Condition of Peace and Order, *Ezra*, the learned, pious Scribe and Priest, at the Request of the People, produced the Book of the Law, which the Lord by *Moses* had commanded the Children of *Israel* to observe; and standing in the Street, before the Water-gate, upon an Eminence, that he might be seen and heard by the People, he opened the Book in Sight of them all; at which they stood up: And he having given Thanks to the Lord, they all lifted up their Hands, and cried, *Amen, Amen*; and bowing their Heads, they worshipped the Lord with most profound Reverence. The Company being divided into several Parts, *Ezra*, with thirteen more, read and expounded the Law to them, which they heard with such Attention and Devotion, that being sensible how they had transgressed, they mourn'd and wept. But *Ezra* and his Assistants comforted them, telling them, that was not a Time for them to mourn and weep, because it was a (l) Day Holy to the Lord God; but bid them be chearful, and eat and drink of the best, and send Part of their Provisions to the Poor, for whom nothing was provided. The People readily obeyed and went their Way. The next Day the chief of the Fathers of all the People assembled again to be further instructed in the Law; and upon Search it was (m) found, That the Children of *Israel*

explained: Which Word *Tirshatha* in the *Persian* and *Chaldean* Tongues signifies a Governor or President. Some will have it to be a *Cognomen*; though among the *Chaldeans* it was

taken for a Name of Magistracy or Dignity.

(l) Day. Because it was the Sabbath

(m) Found. See *Levit.* 23. 40.



*rael* should dwell in Booths, in the Feast of the (n) seventh Month, and that they should cause Proclamation to be made in all other Cities, as well as in *Jerusalem*, That the People should go forth and get Olive-Branches, Pine-Branches, Myrtle-Branches, Palm-Branches, and Branches of Trees thick with Leaves, to make Booths.

The People, who were now grown very sensible of the Danger of transgressing the Law, by woful Experience in their Ancestors, and some of themselves, immediately went out and fetched Branches to make themselves Booths; some upon the Tops of their Houses, others in their Courts; some in the Courts of the Temple, and others in the Streets. And this Feast they celebrated with great Solemnity and Joy; and so much the more, because it had not been observ'd from the Days of (o) *Joshua* till now; which was above a thousand Years.

On the four and twentieth Day of the same Month the *Jews* assembled again, but upon a different Occasion; for they appeared in Sackcloth with Earth upon their Heads, fasting and mourning, confessing their own Sins, and deprecating the Judgments due to their Fathers and their own Iniquities. Then acknowledging the Omnipotence of God in creating and preserving all Things, and enumerating his gracious Mercies to their Fathers, from the Time of the Covenant made with *Abraham*, they recognised all the grand Instances of his Providence, in delivering them from their Enemies and Persecutors; and deploring their Fathers and their own Disobedience and Rebellion, they own'd they were deservedly liable to his Justice. Finally, they made a Covenant with the Lord, that they would walk in his Law, which was given by *Moses*. And to oblige them to the more strict Performance of this Covenant, it was ingross'd, and the Princes, Priests and *Levites*, did set their Seals to it: And those that did not set their Seals, of what Age, Sex or Condition

(n) *Seventh*. This was the Feast of Tabernacles.

(o) *Joshua*. See *Nehem.* 8. 17.



dition soever, bound themselves with an Oath to observe it.

*Nebemiah* having settled the Affairs both of Church and State in *Jerusalem*, according to his Promise to the King, returned to the Court at *Babylon*; where he had not continued above a Year at most, but the *Jews* relapsed into their old Corruptions, and grew very irregular. All which was owing to the Mismanagement of *Eliashib* the High-Priest; who having the Charge of the Treasury, and being allied to *Tobiah*, the *Jews* great Enemy, had prepared an Apartment for him in the Temple, in the Place where they us'd to lay the Offerings, and other holy Things, appointed for the Service of the Temple and Priests. This Intimacy between *Eliashib* and *Tobiah*, was the Occasion of much Mischief and Confusion; for by conversing with the Heathens, they soon broke the Covenant they had so lately made, profaning the Sabbath, and mixing in Marriage with them. So that when *Nebemiah* returned to *Jerusalem*, he found all in the utmost Disorder. It was Matter of great Concern and Grief to him, to see the People led away, and debauch'd in their Principles, by a Man that was an open Enemy to them; and that an Apartment should be prepar'd in the House of God, for one that was a declared Enemy to his Worship. This so inflamed good *Nebemiah's* Zeal, that he was resolv'd to put an End to these Irregularities; but the Corruption being grown general, he found himself under a Necessity of using Caution in his Design, to prevent Tumult; for he found that *Tobiah* had insinuated himself into the good Opinion of most of the People, and especially those of Note. The first Step he took towards this Reformation, to convince them of their Errors, was, in causing the Book of the Law to be read publickly in the Hearing of the People; in which it was found, “ That the (p) *Ammonite* and the *Moabite* “ should not come unto the Congregation of God for “ ever; because they met not the Children of *Israel* “ with

(p) *Ammonite*. See *Num.* 22. 5, 6. and *Deut.* 23. 3, 4.



“ with Refreshments of Bread and Water, when they  
 “ came out of *Ægypt*, but hired *Balaam* against them, to  
 “ curse them ; tho’ God turned the Curse into a Blessing.”  
 The People no sooner heard this Part of the Law, but they were sensible of their Transgression ; and to shew their Readiness to reform, they separated from the mix’d Multitude. This gave *Nehemiah* an easy Opportunity of getting rid of *Tobiah*, who was an *Ammonite* : For the Law being positive, and the People, by his prudent Conduct, well inclined to obey it, he threw *Tobiah*’s Furniture out of the sacred Chamber, caused it to be cleansed, and brought the Vessels of the Temple, with the Offerings and the Incense, into it again. And finding that in his Absence the *Levites* Allowance had been withdrawn, and that they were forced to quit the ministerial Service, and betake themselves to the Country for Maintenance, *Nehemiah* expostulated with the Rulers concerning this Neglect of the Service of the House of God ; and bringing back the *Levites* to their Offices, he ordered the People to bring in the Tithes of Corn, Wine and Oil into the Treasury, and appointed Treasurers and Deputies to receive and distribute them.

The next Grievance the pious Governor had to redress, was the Profanation of the Sabbath ; on which Day the *Jezeus* had, during his Absence, done all Manner of servile Works, treading their Wine-presses, and bringing in their Corn, Wine, Grapes, Figs, and all Manner of Burdens into *Jerusalem* upon Asses, as on common Days : And they not only did this, but suffer’d Strangers, the *Tyrians*, to bring Fish, and all Manner of Wares, and sell them on the Sabbath in *Jerusalem*. Against these irreligious and profane Practices *Nehemiah* warmly protested, saying, “ What an evil Thing is this that you do in pro-  
 “ faning the Sabbath Day ? Did not your Fathers do  
 “ thus ; and did not our God bring all this Evil upon us,  
 “ and upon this City for such Things ? Yet you bring  
 “ more Wrath upon *Israel*, by profaning the Sabbath.”  
 And to let them see he was resolved to make a thorough Reformation amongst them, he gave a strict Order, that  
 towards



towards the Evening before the Sabbath the City Gates should be shut, and not open'd till the Sabbath was over; and that this Order might be duly observ'd, he appointed some of his own Servants to guard the Gates, and suffer no Burden to be brought in on the Sabbath Day. The Chapmen and Merchants, who came, as usually, over Night with their Goods, were surprized to find the Gates shut against them; and being thus disappointed were forced to take up their Lodging without the Walls of *Jerusalem*. This they did once or twice, though *Nehemiah* reprov'd them for it; wherefore he at last told them, if they offer'd to do so again, he would seize them. Upon which they desisted: But suspecting they might by some Contrivance or other attempt it again, he commanded the *Levites* to cleanse themselves, and take up their Station at the Gate, and guard it, that the Sabbath Day might be kept holy. Thus with great Care and Difficulty this good Man once more establish'd the Worship of the Lord at *Jerusalem*.

*Nehemiah*, as has been said, did upon his Return from *Babylon* to *Jerusalem*, to convince the *Jews* of their Transgressions, cause the Book of the Law to be read before the People, which expressly declared against Conversation with the *Ammonites* and *Moabites*; and the People accordingly did separate from the mix'd Multitude. But the Case of mix'd Marriages with the Heathen had taken such deep Root, that *Nehemiah* found it a difficult Matter to eradicate it: For which Cause he in nothing expressed a warmer Zeal than against these mixed Marriages, which were made between the *Jews* and other Nations, and which he well knew had in former Ages betrayed the *Israelites* to Idolatry and other Abominations; the fatal Consequence of which he was at this Time more active to prevent. Finding therefore that they had not so thoroughly reform'd as they promised, and that there were among them some *Jews* that had married Wives of *Ashdod*, *Ammon*, and *Moab*, whose Children he observ'd spake half *Ashdodite* and half *Jewish*, but neither perfectly, he debated with them the Unreasonableness of this



mixed Marriage, and the visible Consequence in the broken mongrel Speech of their Children, who in Time would quite forget their native Language. This he argued warmly with them, and they so insolently defended themselves that he was provoked to curse them ; and they persisting, he (q) smote some of them ; and being incensed to the last Degree, he plucked their (r) Hair off, and made them swear by the Lord that they should not any more mix in Marriage with the Heathen Nations :  
 “ For, said he, did not *Solomon*, King of *Israel*, sin by  
 “ doing these Things? Though there was no King  
 “ among the Heathens like unto him ; tho’ he was be-  
 “ lov’d of his God, who made him King over all *Israel* ;  
 “ yet he was betrayed by strange Women to commit  
 “ Idolatry. Is it reasonable then that we should imi-  
 “ tate your Example, to do this great Evil, to trans-  
 “ gress against our God, in marrying strange Wives ?”  
 And to shew himself an impartial Judge in his Administration, he made no Distinction of Quality or Condition among them, for he punished all alike, whom he found guilty ; an Instance of which was one of the Sons of *Jojada*, the Son of *Eliashib* the High-Priest ; who having married a Daughter of *Sanballat* the *Horonite*, was by *Nehemiah*’s Command expell’d the City. Then praying to God to do Justice on those that defiled the Priesthood, and violated the Covenant between the Priests and *Levites*, and the Lord, he proceeded to purge the Place from all Profanation of Strangers, appointed the Priests and *Levites* their several Apart-

(q) *Smote*. This was usual among the *Jews*, their Malefactors being buffeted either by the Lictors, or the Mob. See *Matt.* 26. 67.

(r) *Hair*. The Depriving the Head of its natural Ornament was a special Punishment among the Ancients ; as among the *Athenians* it was part of the Punishment for Adulterers ; and *Nehemiah* seems to have inflicted this as a Punishment on them for their Wantonness and Luxury ; which he did in this Manner, that the guilty

might see their Liberty chang’d into a State of Slavery. For Baldness was a Symbol of Servitude, as Hair was of Liberty. It was likewise a Token of Mourning, see *Isa.* 15. 2. and *Ezek.* 27. 37. But, in general, Baldness was a Mark of extreme Ignominy among the *Jews*. Yet in this Case here, *Neb.* 13. 25. it may look like a Symbol of Purgation, which was used by the *Levites*, *Lepers*, and foreign Women taken in War, before they were joined in Marriage with the *Jews*.



Apartments and Offices, setting out the Wood for the Offering, and taking Care of the First-Fruits.

In this happy Condition did this good Man leave the *Jews*; but notwithstanding his pious Care and Pains to reform them, they soon after his Death return'd to their former wicked Courses, as appears by the expostulatory Reproaches of (s) *Malachi*; whom the Lord not long after commission'd to reprove them. He having at first demonstrated the particular Esteem of God to the House of *Israel* in (t) preferring them to that of *Esau*, taxes them with their Ingratitude, and Neglect of his Worship, but more especially his Priests, whom he charges with irreligious and profane Approaches to the Altar, with corrupting the Covenant of *Levi*, and by giving an ill Example in themselves, they had occasioned many to fall from the Law. After which he threatens to judge them for all their Sins, particularly for marrying with the Heathen, and mocking God with their vain Shews and Pretences of Religion, whilst they were notoriously guilty of Sorcery, Adultery, Perjury, Oppression. He charg'd the People with Sacrilege, in detaining the Tithes and Offerings; which being a Part of the Law, and appropriated to the Maintenance of the Priests and *Levites*, could not be detained without manifest Violence and Injustice; for which he severely reproached them. After this he gives

(s) *Malachi*. He was one of the three Prophets which God raised up for the Comfort of the *Jews* after the Captivity. He was the last of those, of whom we have any Writing, or Mention in the Old Testament; and after him there was none till *John Baptist* was sent; which was either a Token of God's Wrath, or an Admonition, that they should with more fervent Desire look for the coming of the *Messiah*.

(t) *Preferring*. Here in *Malachi* 1. 3. God is said to have hated *Esau*, and in other Places the Word *Hate* is used in a severer Sense than is meant, or the Original allows. For Translators should have considered, that the Word, which

here and elsewhere on the same Occasion, is render'd *to hate*, signifies also *to love less*, or *to take less Care* of a Thing, and not to wish, or do it any Harm. And that it is thus to be taken here, appears from a parallel Text in St. *Matth.* 10. 37. where our Saviour says, *He that loveth Father or Mother more than me, is not worthy of me*. Therefore it is but reasonable to translate the Words of the Apostle St. *Paul*, *Rom.* 1. 13. taken out of *Malachi* 1. 3. *I have loved Jacob more than Esau*; because God's dealing towards the *Edomites* does not shew any real Hatred against them, but only that he favoured them less than the Descendants of *Jacob*.



gives a Hint of God's calling the *Gentiles*; promising the coming of the Messenger of the Covenant, whom they all desired. "Then, says (v) he, shall the Offerings of *Judah* and *Jerusalem* be acceptable unto the Lord as in old Times." And for the Comfort of the good and pious, who had persevered in their Duty, and stedfastly believed God's Word; he declared, that God would not forget his Promise to their Fathers, but would in his own good Time fulfil it; assuring them, that when that Day should come, the proud, and all that had done wickedly, should be utterly extirpated: But those, that had feared the Lord, should enjoy Prosperity and all Manner of Plenty: Then promising them Victory, in those Days over their Enemies, whom they should trample as Dust under their Feet, he bids them remember the Law of *Moses*, the Servant of the Lord, which he gave him in Mount *Horeb*. And at last, as a Forerunner of the Completion of all that he had promised concerning the Coming of the *Messiah*, he tells them the Lord would send (w) *Elias* the Prophet before the great and terrible Day, the happy Effect of which should be, the (x) turning the Hearts of the Fathers to their Children, and of the Children to their Fathers.

(v) *He.* See *Malach.* 3. 4.

(w) *Elias.* That is, St. *John Baptist*; who is here called *Elias*, because he came in the Spirit of *Elias*, *Luke* 1. 17. *Matth.* 11. 14. and 17. 11, 12. as *Elias* did before, to correct the depraved Manners, and corrupt Doctrine of the *Jews*, sparing neither Prince nor People, but reproofing both with equal Zeal and Fervour.

(x) *Turning.* That is, should reconcile those that are at Variance, and settle all in Unanimity and Concord. For from the Time of the *Maccabees* to the Coming of Christ, *Judea* had not only been worried with foreign Enemies,

but civil Discords, occasioned by the different Sects that were among them; the most prevalent on either Side being those of the *Sadducees* and *Pharisees*; which threw that Nation, and especially the City of *Jerusalem*, into terrible Convulsions, and which the Prophet literally foretold (see *Micah* 7. 6.) according to the Text here in *Malach.* 4. 6. Besides, this was very justly adapted to the Character of the *Messiah*, who is by the Prophet *Isaiab* called the Prince of Peace; and answerable to that Character, at his Birth, the World enjoyed a profound Peace and Tranquillity.



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*The \* Continuation, from the  
Death of Nehemiah, to the  
Birth of CHRIST.*

**G**OD having withdrawn his Prophets, left the *Jews* to govern themselves according to their own Laws, which for a Time they did, injoying their Religion in full Liberty, having High-Priests, in whom the chief Government was; but they remained subject to the Dominion of the *Persians*, so long as that Empire subsisted.

Towards the End of the Reign of *Darius Codomannus*, an unhappy Accident fell out, which put the *Jewish* State into great Confusion and Disorder, and had like to have prov'd fatal to them. For *Manasses*, Brother of *Jaddus* the High-Priest, and Collegue with him, having married *Nicaso* the Daughter of *Sanballat*, the old Enemy of the *Jews*, the Elders of *Jerusalem* wisely foreseeing the fatal Consequence of such Marriages, as knowing them to have been in a great Measure the Cause of their late Captivity, and other Judgments sent amongst them, demand of *Manasses*, either to dismiss his Wife, or no more to approach the Altar.

In

\* From the Death of *Nehemiah* to the Birth of our Saviour Christ, among the various Computations, there are reckoned at least four hundred Years; in which Time many and great Revolutions happened in the *Jewish* State, and the Church of God underwent very great and heavy Persecutions, both from the *Greeks*, and *Romans*. The Account of

which we must take partly from the *Apocryphal* Books of the *Maccabees*, and partly from *Josephus* and other Historians, to continue the Series of History to our Saviour's Time. As for the Alterations of the *Greek Government* over *Judea* by the *Egyptians*, *Syrians*, and *Romans*, they were literally foretold by *Daniel*, ch. 11.



In this Act his Brother *Jaddus* concur'd, and forced him to desist from the Office of Pontiff. Upon which *Manasses* repair'd to his Father-in-law *Sanballat*, to whom he declares, that tho' he passionately loved his Daughter, yet he was unwilling for her Sake to be deprived of the Priesthood, which was a native Honour, and in the highest Esteem among the *Jews*. *Sanballat*, to quiet *Manasses*, told him he should not only be continued in the Priesthood, but he would procure the Pontificate for him, and make him Prince of the whole Province of *Judea*, provided he would continue his Affection to his Daughter and keep her his Wife; adding, that he would build a Temple in Mount *Gerazin* superior to that in *Jerusalem*: And all this he engaged to perform by the Power and Consent of *Darius*. These Promises so elevated the Ambition of *Manasses*, that he tarried with his Father-in-law; during which Time many of the Priests and *Israelites*, who had engaged in these wicked and forbidden Marriages, revolted to *Manasses*, *Sanballat* furnishing them with Houses and Lands, to encourage his Son-in-law's ambitious Hopes; which was the Occasion of great Mutiny and Disorder in the *Jewish* State.

About this Time *Darius* hearing that *Alexander*, the *Macedonian*, had passed the *Hellespont*, in order to his breaking into *Asia*, and had defeated his Army at the River *Granicus*, resolved at the Streights of *Cilicia* to stop his further Progress. *Sanballat*, overjoyed at the Descent of *Darius*, assured his Son in-law of the Performance of his Promise as soon as *Darius* return'd from the Victory. But the Event disappointed their Hopes; for the victorious *Macedonian*, tho' infinitely inferior in Troops, routs *Darius's* Army, takes his Mother, Wife, and Children Prisoners, and forces him to fly back into *Persia*. *Alexander* upon this marched directly into *Syria*, took *Damascus* and *Sidon*, and laid Siege to *Tyre*. Then sending Letters to *Jaddus* the High-Priest, he demanded Subsistence for his Army, and the same Allegiance and Respect usually paid to *Darius*. *Jaddus* return'd Answer,



That he had sworn not to take Arms against *Darius*, and that he would keep his Oath inviolable as long as he lived. *Alexander*, enraged at this Answer, threatens the Pontiff that he would soon be with him, and make him know to whom his Allegiance was due; but still carried on the Siege with all imaginable Diligence.

In the mean Time *Sanballat*, taking this Opportunity, revolts from *Darius*, and with eight thousand Men of his own Province goes over to *Alexander*, whom he found in his Camp before *Tyre*, carrying on the Siege very furiously. *Sanballat* without Scruple acknowledges *Alexander* for his Sovereign, and is kindly received by him. This early Revolt and favourable Reception of *Sanballat*, gave him Opportunity and Incouragement to speak what he pleas'd to *Alexander*. Wherefore taking a fit Time, he told him that *Manasses* his Son-in-law was Brother to *Jaddus* the High-Priest; that having in Discontent left *Jerusalem*, and being followed by many of the *Jews*, who were of his Party, he had a Mind to build a Temple in his Province. Then by way of Advice he told *Alexander* it would be of great Use to him; for by these Means he would divide the Strength of the *Jews*. *Alexander* approved of what he proposed, and accordingly *Sanballat* built a Temple, and constituted his Son-in-law *Manasses* Priest of it; by which he supposed to leave a lasting Monument of Honour to the Posterity of his Daughter.

After seven Months spent in the Siege of *Tyre*, and two in that of *Gaza*, *Sanballat* died, and *Alexander* at the Head of his victorious Troops hastens to *Jerusalem*, to take Revenge for their late Neglect of his proffer'd Friendship. *Jaddus*, knowing the City unable to oppose any Attempt of their conquering Enemy, commended the publick Safety to the Protection of God, to whom he offered Prayers and Sacrifice. The Night before *Alexander* approached the City, *Jaddus* had a Vision, in which he was encouraged to go out and meet the Conqueror, with Assurance of Security. Upon this he assembled the Priests and People, whom he acquainted with the Vision; and



and according to the Direction of the Vision, the Priests put on their Habits, and the People cloathed themselves in White, and with *Jaddus* at the Head of them they marched out to meet the Conqueror. *Alexander* was amazed at this unusual and venerable Pomp; but that which most surprized him, was to see the High-Priest cloathed in the same Manner as he had seen one in a Dream whilst he was in *Macedon*, who assured him that he should conquer *Persia*. Upon which *Alexander*, prostrating himself before *Jaddus*, worshipped the Name of God, which was written on the Plate that was on the Forehead of the High-Priest, and received him very graciously. After this they went into the City, and *Alexander* by the Advice of *Jaddus* offered Sacrifice in the Temple, where they shewed him the Prophecy of *Daniel*, which foretold that a *Grecian* should subdue the *Persians*; upon which he was so joyful, that he promised the *Jews* he would grant them whatsoever they desired. *Jaddus* then asked, that they might live according to their own Laws, and that he would remit the Tribute of the seventh Year. These he readily granted, and gave Leave likewise at their request, to the *Jews* that lived in *Babylon* and *Media* to do the same. After which several *Jews* followed *Alexander* in his other Expeditions.

Upon the Death of *Alexander* the Empire was divided among several Successors, and *Syria* falling to *Seleucus's* Lot, the *Jews* ought of Course to have been subject to him; but *Ptolemy*, the Son of *Lagus*, King of *Egypt*, having possessed himself of *Syria* by Stratagem, took *Jerusalem*, entring it on the Sabbath, when the Inhabitants durst not defend themselves. He carried away many of the *Jews* into *Egypt*, *Cyrene*, and other Parts of *Lybia*. Many also went voluntarily into *Egypt*, where *Ptolemy* entertain'd them in a very friendly Manner, making several of them free of the City of *Alexandria*. *Ptolemy Philadelphus*, the Son and Successor of *Ptolemy Lagus*, caused the Law to be translated into *Greek* by seventy two Interpreters, whom he sent for from *Jerusalem*; and dismissing several of the captive *Jews*, he gave



gave many rich Presents to the Temple at *Jerusalem*, of an immense Value. Nor was *Ptolemy Philadelphus* the only Patron and Favourer of the *Jews*; *Seleucus Nicanor* made them free of the City of *Antioch*, and other Cities of *Syria*.

*Antiochus* the Great, King of *Asia*, making War on *Ptolemy Epiphanes*, King of *Egypt*, *Syria* became the Seat of the War, by which the *Jews* suffered very much; for the Fortune of War inclining sometimes to one King, and sometimes to the other, *Judea* was miserably harassed on both Sides; but at last *Antiochus* being victorious, the *Jews* submitted to him, received him with his Army into their City, and joined with him in the Recovery of the Citadel of *Jerusalem*, which was held by a Garrison left there by *Scopas*, *Ptolemy's* General. *Antiochus* in Return gave them Liberty to live and govern according to their own Laws, and granted them several Privileges. But afterwards King *Antiochus*, concluding a Peace with *Ptolemy*, gave him his Daughter in Marriage, assigning for her Dowry *Cælo-Syria*, *Phœnicia*, *Jewry* and *Samaria*. To this King of *Egypt* (y) *Onias* the High-Priest refused to pay Tribute; upon which King *Ptolemy* prepared to invade *Judea*: But by the prudent Management of (z) *Josephus*, Nephew to *Onias*, all Things are reconciled, and the Tribute-Money paid.

After the Death of *Ptolemy Epiphanes*, *Seleucus Philopater*, King of *Asia*, at first favour'd the *Jews*, and supplied them with all things for the Service of the Temple, and the Sacrifices at his own Expence; but some Time after being inform'd by one *Simon*, of the Tribe of

(y) *Onias*. He was the Son of *Jaddus* the High-Priest, and succeeded him.

(z) *Josephus*. His Mother was Sister to *Onias* the High-Priest: Tho' he was but young, he was eminent for Prudence, Justice, and other Virtues, which made him very much regarded in the *Jewish* State. And he taking upon him to chide his Uncle *Onias* for Covetousness,

and Neglect of the Publick Good, did by his good Reasons convince him of his Error and persuaded *Onias* to leave the Management of the whole Matter to him, which he effected to the Satisfaction of King *Ptolemy* and the *Jews*, and his own Reputation and Advantage. See *Joseph. l. 12. c. 4.*



of *Benjamin*, that there were great Treasures in the Temple, he sent (a) *Heliodorus* to take them away; who going into the Temple with that Intent, as he was entering the sacred Treasury, to his great Amazement he was met by Angels of Fire, who seem'd to be on Horseback, armed to defend the Place against this sacrilegious Attempt. The Infidel General was struck down, lost his Speech and Senses, and did not recover till the High-Priest *Onias* prayed for him. Some Time afterwards *Heliodorus* aspiring to the Crown, murder'd *Seleucus* in Hopes of succeeding him; but *Eumenes* and *Attalus* drove him from thence, and set up (b) *Antiochus Epiphanes*, Son to *Antiochus* the Great. This Prince was the Cause of great Afflictions and Grievances to the *Jews*; for he deposed *Onias*, and put his Brother *Jason* in his Place, who upon that Account had promised to pay *Antiochus* three thousand six hundred Talents of Silver yearly. *Jason* had no sooner usurp'd the Pontifical Chair, but he alter'd the Form of Divine Worship, and changed the Customs of the *Jews*, which occasion'd a general Corruption in the *Jewish* Oeconomy, and for which God raised them a Scourge out of the Cause of their Offence; for they needed not a worse Enemy than *Antiochus* to punish them, who raged against them with the utmost Barbarity.

After *Antiochus* had been in *Egypt*, he came in Person to *Jerusalem*, where he was received in great Pomp by *Jason*, who some time after this sending one *Menelaus* with Money to the King, *Menelaus* supplanted him, purchasing the Priesthood of the King, and expelling *Jason*, who thereupon withdrew into the Country of the *Ammonites*, waiting a Turn of Fortune in his Favour.

*Menelaus* did not long enjoy his ill-gotten Promotion; for failing in his Payment he surrender'd to his Brother *Lyfimachus*; but afterwards repenting of his Tameness in delivering up the Pontificate, he sold the sacred Vessels  
to

(a) *Heliodorus*. He is by *Josephus* called *Apellonius*.

(b) *Antiochus*. This is that wicked *Antiochus*, mentioned in 1 *Macc.* 2. v. 11.



to recover it; and least *Onias*, the deposed Pontiff, who was withdrawn to *Daphne*, should oppose him in his Design, he procur'd him to be murder'd by *Andronicus*, who was soon over-taken by Justice; for *Antiochus* first order'd him to be divested of the Purple, and then to be led through the City to the Place where he had murdered *Onias*, and there to be put to Death; and the People of *Jerusalem* mutinying against *Lyfimachus*, slew him. *Menelaus*, who was the Contriver of all these Mischiefs, found Means to clear himself to *Antiochus*, and get his Accusers condemn'd. In which Time *Jason* hearing that *Antiochus* was preparing to invade *Egypt*, takes the Opportunity of his Absence, and with a thousand Men attacks *Jerusalem*, by those Means hoping to recover the High-Priesthood. He soon made himself Master of the City, but *Menelaus* retiring into the Citadel, he could not come at him; wherefore revenging himself upon the People, he slew many of them, and then made a hasty Retreat into the Country of the *Ammonites*: Soon after which he was by *Aretas*, King of *Arabia*, cast into Prison, from whence making his Escape, he fled from one City to another, and died at *Lacedemon*.

*Antiochus*, who was then in *Egypt* hearing of these Things, and suspecting *Judea* might revolt from him, return'd in a Rage against the *Jews* for making these Comotions, and entering the City by Force, put the Inhabitants to the Sword, eighty thousand were slain in three Days, forty thousand taken Prisoners, and as many sold. Then profaning the Temple with his irreverend and abominable Approaches, he enters it, attended with the execrable Traytor *Menelaus*, whence they sacrilegiously conveyed what Treasure they could find. And to torment the wretched *Jews* the more, *Antiochus* made one *Philip*, a *Phrygian*, a Man more barbarous and inhuman than himself, Governor of *Jerusalem*, and *Andronicus* Governor of *Garizin*, joining *Menelaus* in Commission with both, which was grievous to the poor People, whom he used very barbarously; for not content to treat them ill himself, he sent *Apollonius*, one of King *Antiochus*'s Generals,



with an Army of two and twenty thousand Men to *Jerusalem*, to kill what Men remain'd, and to sell the Women and Children. *Apollonius* coming before *Jerusalem*, made no Offer of attacking the Town till the Sabbath, from whence the *Jews* concluded themselves secure. But whilst they were at their Devotion on the Sabbath, *Apollonius* enter'd the City, massacred many of the Inhabitants, plunder'd the Place, led away the Women and Children Captives, and Part of the rest they obliged to fly. After this *Antiochus* gave Orders that the *Jews* should embrace the Religion of the *Gentiles*, caused the Temple at *Jerusalem* to be call'd the Temple of *Olympian Jove*, fill'd it with Abominations, and obliged the *Jews* to sacrifice to Idols upon Pain of Death. Those who met in Caves to keep the Sabbath were burnt; the Book of the Law was cast into the Fire; the Circumcising of Infants was forbid; and Women accused of having circumcised their Children were publickly led about the City with their Infants hanging at their Breasts, and then cast headlong from the Walls. In short, no Manner of Cruelty was wanting to compel the *Jews* to quit their Religion.

During this terrible Persecution, some of these wretched People yielded to Force; but many chose rather to die than forsake the Law of their God. Among these last was *Eleazar*, a prime Doctor of the Law, a very aged Man, and of a venerable Aspect. To afflict this good old Man the more, the first Test they put him to, was to make him eat Swine's Flesh, which they forc'd into his Mouth; but he, choosing rather to die gloriously than live ignominiously, spit it out. Some of those who had the Charge of this Part of the Persecution, in Pity to his Age, and out of former Friendship, gave him Leave to elude the Sentence by taking a Piece of any other Flesh, and eating it as Swine's Flesh. But he considering this as a vile Collusion and Hypocrisy, told them he would not purchase his Life at that sordid Rate, but desir'd them to dispatch him rather than let him be guilty of Dissimulation, and stain the Honour of his grey Hairs with so poor



an Act. Upon this his Persecutors, changing their Pity into Cruelty, fell upon him, and beat him to Death, which the good old Man resolutely suffer'd, rather than dishonour God by violating his Conscience.

The next Instance of religious Fortitude was that of the Heroine *Solomona* and her seven Sons, who were by Order of *Antiochus* brought from their Habitation to *Antioch*. The King pretending Pity to their Youth, and Respect to their Family, (which was Noble) persuaded them to renounce their Religion, and imbrace that of the *Gentiles*, promising them great Rewards and Promotions if they would comply; but if they refused, they must expect no Mercy. Then ordering Variety of Tortures he had provided, to be shewed them, he thought to terrify them with the sad Prospect of what they were like to suffer. However, these Instruments and Engines of Death could no more terrify, than the Allurements of the Tyrant could persuade them; but inspired with a true Holy Zeal and Celestial Bravery, they unanimously declared their Obedience to the Law of God, and the Precepts which he deliver'd by *Moses*, assuring him, that his Cruelty could not hurt them; for all the Effect their Pains could have, would be to secure to them the glorious Rewards due to unshaken Patience and injured Virtue, cautioning him at the same Time of the different and dreadful Consequence; for by the Murder of so many innocent Men he would arm the Divine Vengeance against him, and for the temporal Pains which he inflicted on them, would himself become obnoxious to everlasting Torments.

The Constancy and Zeal of these brave Youths so enraged the Tyrant, that he gave the Word for the Executioners to bring the eldest to the Torture, which they immediately did; and stripping off his Clothes, they bound his Hands and Arms in a Posture for receiving the Scourge, which he induring with admirable Patience, and they finding that they wearied themselves more than him with this Sort of Punishment, bound him upon the Wheel. The noble Youth lying extended here with his



Bones broken, and Joints dislocated, reproach'd his Tormentor thus, " O execrable Tyrant, and Persecutor of  
 " Heaven! Thou dost not treat me thus inhumanly for  
 " any Breach of divine or human Laws, but for my  
 " Zeal to God and his holy Ordinances." Then the Soldiers advising him to save his Life by complying, he continued ; " You may exercise your Cruelty upon my Body,  
 " but you cannot torture my Mind ; that is out of your  
 " Reach ; and I will convince you by this Trial upon my  
 " Person, that it is the peculiar Glory of the *Hebrew* Na-  
 " tion to be invincibly firm in their Sufferings for Virtue  
 " and a good Conscience." Then extending his Body still more, they turn'd him to the Flames, where they held him till his Bowels burst, and nothing of human Form was left, but a Skeleton of Bones. These exquisite Tortures, this brave Youth bore with such Magnanimity, as if the Fire had only served to refine him into a Creature immortal. At last Nature being wasted with repeated Tortures, he thus took his leave of his Brethren : " Be sure you fol-  
 " low my Example, and desert me not in this noble Con-  
 " flict. Shame the Tyrant with your Sufferings, and die  
 " gloriously in the Service of God, who will humble  
 " this bloody Monster with Punishments as uncommon  
 " and amazing as his own Pride and Cruelty." And thus this holy Youth ended his painful Life.

The second Brother, with the same undaunted Courage, advances on this tragical Stage ; where being demanded whether he would eat of their sacrificed Meat, and refusing, the Tormentors with Pincers drew off all the Flesh from the Muscles of his Neck to the Chin, and flayed off all the Hair and Skin of his Beard, Face, and Head. And having remain'd some Time a sad Spectacle to the bloody Tormentors, he thus took his Leave of them and the World " How welcome is Death in any  
 " Shape to him that suffers for Truth and Religion ? The  
 " Pleasure of an innocent Mind, and the Comfort of a  
 " clear Conscience soften my Sufferings, and support my  
 " Spirits, whilst thou art rack'd with the cutting Appre-  
 " hensions of a guilty Mind. Thy Cruelties I suffer with  
 " more



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“ more Pleasure than thou canst execute them ; for thy  
“ own Heart must tell thee, that thou dost wickedly in  
“ punishing the Innocent for asserting the Truth, and  
“ persevering in the Worship and Love of God, for which  
“ be assur’d thou wilt not escape the terrible Vengeance  
“ of a just and angry God.” The pious Hero thus persevering in the Defence of his Religion, made his Way to Heaven through Blood and Torments.

The third Brother is so far from being daunted at the Sight of what the former indured, that being press’d by the Tyrant to take Warning by their Death, he angrily replied, “ The same Father and Mother brought us into  
“ the World, and the same Master formed our Minds with  
“ the same Principles : Think not therefore that I will by  
“ any pusillanimous Retreat endeavour to evade thy  
“ Cruelty, and desert the glorious Cause of suffering for  
“ our Religion, Lose no Time, for I come prepared to  
“ suffer, not to make Speeches.” This Answer, deliver’d with an Air of Resolution, so enraged the Tyrant, that he thought, if possible, to advance his Tortures ; therefore commanded the Executioners to clap his Hands and Feet into the Screws, where with a violent Wrench they dislocated all the Joints of his Fingers and Toes at once. This done, they continued to draw the Engine yet higher, till they had twisted his Legs and Arms, and Shoulder-Bones, out of their Sockets ; and finding him still to survive all these Distortions, dragged off his Skin at the Ends of his Fingers, and flay’d him from the very Crown of his Head. And not content to have mangled his Body after this merciless Manner, they dragged him to the Wheel, where being yet more distended upon the Pins and Screws, he saw his several Parts burst asunder, his Flesh drop off by Piece-Meals, and his Bowels and Blood gush out. His Tormentors being wearied with their continual Applications of Cruelty, and Nature just exhausted in the Heroick Youth, he closed this bloody Scene with a dreadful Prognostick of the Tyrant’s Fate : “ O wicked and  
“ most inhuman of all Tyrants, we suffer thus for the  
“ Love of God, and his most just Law ; but thou, who



“ art the Cause of all this Injustice and Cruelty, shalt  
 “ suffer endless Torments.

The fourth Brother being hauled to Execution, is persuaded to consider and avoid inevitable Destruction, which he saw preparing for him. But he resolving not to stain the Honour of his Family, and disgrace the Cause of Religion by any pusillanimous Act, replied, “ The  
 “ Sight of all your Tortures in their dismal Appearances  
 “ cannot fright me to derogate from the noble Example  
 “ of my Brethren. Let thy Tortures be as extravagant  
 “ as thy Malice and Cruelty can invent, they shall only  
 “ serve to prove me a Branch of the same Stock, and  
 “ animated with the very same Soul with those whose  
 “ Blood thy impious Hands have spilt.” The barbarous *Antiochus* was so incensed at this, that he commanded immediately to cut out his Tongue. But the holy Youth not in the least terrified with his Threatnings, cried out :  
 “ Here it is ready for thy wicked Executioners to exercise their Cruelty upon : But know, thou Tyrant, that  
 “ by depriving me of the Use of this Organ of Speech,  
 “ thou canst not make my Reason dumb. O that I might,  
 “ to glorify God, lose my Life by Inches ! But as for thee,  
 “ Guilt and Vengeance will soon over-take thee, who  
 “ cuttest out this inoffensive Tongue, that hath been  
 “ employ’d in making Melody, and singing Praises to  
 “ God, who formed it for that Purpose.” Then the Tormentors cut out his Tongue, and tied it to the Trunk of his Body, which being exhausted with Pain, and miserably mangled, he joyfully ended his Course.

The fifth Brother, eager of having his Share in this honourable Conflict, boldly stepp’d forward uncall’d for, and offer’d himself to the Torture, addressing the King thus : “ Thou seest, most inhuman Tyrant, I wait not  
 “ thy tedious Orders, but voluntarily offer my self to  
 “ the Trial, and dare thy Cruelty in the Defence of my  
 “ Faith. The sooner thou dispatchest me, the sooner  
 “ will my Happiness be compleat, and thine Iniquities  
 “ make thee ripe for Vengeance. Tell me, thou Devourer of Mankind, what could provoke thee to tor-  
 “ ment



“ment and murder the Innocent? Is it a Crime to serve  
 “that God who created the World? And shall we not  
 “worship him by whom we live, and who hath insti-  
 “tuted the Methods by which we are to regulate our  
 “Lives? In this we defy thy Tortures, and despise thy  
 “Punishments, which will translate us to a happy Eter-  
 “nity, and thee to endless Torments.” At these Words  
 the Executioners seiz’d, and bound him to the Wheel,  
 and drawing the Screws strait, they at once dislocated the  
 Joints of his Limbs and Back, so that he twisted round  
 the Wheel; and being almost strangled, he thus took  
 his Leave: “Thou little dost imagine, most execra-  
 “ble Tyrant, the Benefit thy Cruelty procures to us;  
 “for the more thou ragest against us in these unheard  
 “of Tortures, the more acceptable thou renderest us  
 “to God. This momentary Pain will procure us ever-  
 “lasting Rest, and every Torture is but an Occasion  
 “of exercising our Patience.

The sixth Brother being brought forward, the Tyrant  
 ask’d him whether he would accept of Deliverance? To  
 which the brave Youth replied; “Though I am infe-  
 “rior in Years to my Brothers that have suffer’d before  
 “me, yet is my Soul equal in Magnanimity to theirs.  
 “And as we were nourished and educated together in  
 “the Fear of God, we ought to persist in the same to  
 “Death. Think not therefore to terrify or persuade me  
 “to relinquish the glorious Cause of Religion by the Ap-  
 “prehension of Torture, for I am ready to suffer as they  
 “have done; and know, that God will support me in  
 “the Defence of a good Conscience under the greatest  
 “Pains thou canst inflict.” *Antiochus* seeing him thus  
 resolute, commands him to be fasten’d to the Wheel; and  
 after having broken and distorted all his Bones, they put  
 Fire under him. Then the Soldiers heated Spits and  
 Spears red hot, and thrust them into his Back and Sides,  
 till his Bowels and Intrails were burnt up, while he cried,  
 “O glorious Conflict, in which so many Brethren have  
 “ingag’d for their Religion, and come off with Con-  
 “quest! I will bear my Brethren Company in so noble a



“ Death, and add to the Number of Plagues due to  
 “ thee, O wicked Inventor of artful Cruelty, and im-  
 “ placable Foe of all that adhere to the true Religion!  
 “ Six of us have now baffled thy Malice and Rage ; for  
 “ I must needs account thee baffled, who hast without  
 “ Success attempted to force us from our Duty. Thy  
 “ Fires, methinks, are cold ; thy Racks easy ; and thy  
 “ Guards are now no longer Tormentors and Executi-  
 “ oners, but Defenders and Promoters of our Law and  
 “ its Honour, since they assist us in giving Testimony to  
 “ it, and contribute to the Triumphs of the Religion  
 “ they are not able to suppress.” Having made an End  
 of speaking, and just ready to expire, they dispatch’d  
 him by casting him into a Cauldron of boiling Liquor.

And now the seventh and youngest Brother appear’d :  
 Whom, when the Tyrant saw fetter’d and pinion’d, tho’  
 he had been so implacably outrageous against the rest, his  
 hard Heart began a little to relent ; therefore calling him  
 up to the Throne where he sat, he began to try him with  
 soft Words and fair Means. “ You see, said he, young  
 “ Man, the miserable End to which the rest of your Fa-  
 “ mily have by their own Obstinacy brought themselves,  
 “ and which will be your Fate in a few Minutes, if by  
 “ their Example you will not become wiser. But I hope  
 “ better Things from you ; and for an Incouragement of  
 “ your better Behaviour, I make you a generous Proffer  
 “ of my Esteem and Friendship, and promise to promote  
 “ you to Places of Honour and Profit.” Then addressing  
 himself to the Mother of these brave Youths, who had  
 hitherto been a Witness of her Childrens Sufferings with  
 a seeming Compassion for her Loss, he intreated her to  
 prevail upon her Child, in Pity to her self at least, to  
 save this small Remnant of her Family, and not to give  
 her self the Affliction of having all her Off-spring so sadly  
 torn away at once. But she, worthy of the Honour of  
 being Mother to such godly Heroes, whisper’d thus to  
 her Son in the *Hebrew* Language : “ In Pity to me, my  
 “ Son, and in Honour of thy Family, despise the Temp-  
 “ tations of the Tyrant, and defy his Threats. Look up



“ with Hope to that God who made the World, and who  
“ can deliver thee from thy cruel Persecutors. Bravely  
“ imitate thy religious Brethren, who have suffer’d the  
“ worst of Deaths for their Conscience: Fear not the  
“ Tortures this Heathen can inflict; and be assured that  
“ in the Day of Mercy, which this Tyrant shall never  
“ see, I shall receive you all in celestial Imbraces.” The  
godly Youth having with great Attention heard the Ad-  
monition of his pious Mother, on a sudden cried out,  
“ Well then, unbind me, and let me apply my self to  
“ the King and his Friends that attend about the  
“ Throne.” The Company was overjoyed at this Pro-  
posal, and immediately let him loose; upon which he  
ran hastily to the Side of the Cauldron, and thus addres-  
sed himself to the King: “ Most impious Tyrant! Hast  
“ thou received from the Hand of God a Kingdom, and  
“ so many worldly Blessings, and yet without the least  
“ Shame or Remorse murderest the Friends and Ser-  
“ vants of him who thus advanced thee? Is this the Re-  
“ quital thou makest to a bountiful God, to rack and  
“ torture those that worship him, and for no other Rea-  
“ son but because they worship him as he himself has  
“ directed? Be well assured this Wickedness will not be  
“ forgotten, nor go unrewarded, for Justice will pursue  
“ thee; and in the mean time lay up in Store for thee  
“ Torments and Fires, not like thine here, which quick-  
“ ly consume the Body, and put an End to Pain, but such  
“ as shall be a Store of Fire, and Pains inexhaustible.  
“ Can’st thou call thy self a Man, thou more than savage  
“ Brute, and yet have no Regard, no Relenting for these  
“ most exquisite and studied Pains, which thou inflictest  
“ on them who have the same Nature, the same tender  
“ Sense of Sufferings with thy self? Is it possible a Crea-  
“ ture of like Matter and Form should take Delight in  
“ mangling, burning, flaying, scourging, killing his Fel-  
“ low Creatures? Yet such thou art; but unlike to us in  
“ Disposition, and as unlike in thy Fate and Portion. For  
“ we who die to gratify thy Malice have done our Duty,  
“ and shall find Favour and Happiness with God: But  
“ thou,



“ thou, who hast put us upon the Truth of our Religion  
“ with so much causeless Pain, so undeserved a Death,  
“ shalt howl for ever in Despair, and be plagued with  
“ the bitter Reproaches of this sad Day’s Transactions.  
“ So dreadful, so infamous is thy Case ; so blessed, so  
“ glorious my martyr’d Brethren ; from whose Honours  
“ and Rewards think not that either Flattery or Fear  
“ shall exclude me : For know, I aspire to an Equality  
“ with the best of them, and think it long till we meet  
“ again in the same Sufferings here, and in the same  
“ Bliss hereafter.” With that he cast himself into the  
Cauldron, and expired in the hottest of the Fire.

This was the glorious End of these godly Heroes who waded through a Sea of the acutest Pains to the Port of eternal Rest. And yet to increase our Wonder, and abate that Notion of Fortitude which Men, too partial to themselves, are apt to boast of, as the peculiar Glory of their Sex, there is yet a more astonishing Instance of it in the Mother of these brave religious Brethren. She was exercised by Pains more sharp and complicated than any yet mentioned. Who can conceive the Extremity, the Variety of that pious Mother’s Pains, who her self was tortur’d and put to Death in every one of her seven Sons ? The Affection of Parents terminates in their Children, who are the proper Centre of all their Care and Concern : But so true a Daughter of *Abraham* was the Mother of these gallant godly Youths, that even Compassion for her own Children could not break in upon her Duty. Such was her Zeal, that when Religion and the present Safety and Preferment of her seven Sons were offer’d to her Choice, she wisely gave the Preference to Religion, took God’s Word before the King’s, and chose to have them live for ever with God in Heaven, rather than enjoy a short Prosperity with *Antiochus* upon Earth. The Fear and Love of God made her overlook the present Ease and Advantage of her Children ; and she knew she could never love them so tenderly, so deservedly, as when their steady Virtue and Constancy in the Cause of Truth charmed her Affections, and indear’d them to her.



her. They were just, wise, temperate, and magnanimous, affectionate to each other, and dutiful to their Mother to that Degree, that they even died in the Cause of their Law in Obedience to her. And she was so far from allowing any one of these manifold Engagements to betray her into an undue Tendernefs, or suffering any of the Torture they indured to shake her Reason, that she exhorted each of them singly, and all of them together, not to decline any Sufferings or Death for the Sake of Religion.

And now, to close this bloody Tragedy, the Soldiers approached to seize the godly Matron in order to Execution; but she prevented all Attempts upon her Person, and without any Force cast her self into the Fire, defeating thus the Tyrant's Rage and Violence, disappointing all his wicked Contrivances, and exerting a most vigorous and noble Faith. Thus ended this doleful, yet glorious Day, with the Death of the victorious *Solomona*, who triumphed in the sharpest Agonies of her Sons, and her own Sufferings, who with them was translated from Misery to Bliss unspeakable, admitted into the joyful Society of all their pious Ancestors, and whose Souls were received into an eternal Rest, for sacrificing their Bodies in the Service of their God.

The poor *Jews* for a Time labour'd under unspeakable Pressures from the cruel *Antiochus*; but at last they were rescued by the divine Providence under the Conduct of the gallant Family of the *Maccabees*: The chief of which at that Time was *Mattathias* the Priest, who had fled from *Jerusalem*, during the Persecution, and with his five Sons, *John*, *Simon*, *Judas*, *Eleazar*, and *Jonathan*, had withdrawn to the Mountains of *Media*.

In this melancholick Retirement *Mattathias* and his Sons bemoaned the hard Fate of their Religion and Country. But they had not Opportunity long of injoying this sad Retreat; for the Tyrant's restless Malice soon found them out, who sent his Messengers into *Media* to oblige the Inhabitants to sacrifice and burn Incense in Honour of their Idols. Many submitted to this Force, but



but the brave *Mattathias* and his Family abhorred this Profaneness ; and to let *Apelles*, King *Antiochus*'s General, see, that in Defence of his Conscience, the Honour of God, and the Truth of his Religion, he was not afraid to die, he bravely slew a *Jew* that was just going to sacrifice, preventing his Idolatry by his Death ; and *Apelles* continuing to persuade or force the People to Profaneness, received his Death from some of the brave *Maccabees*, who not only in Defence of their Conscience killed their Persecutors, but overturn'd their Altars, and pull'd down their Idols. Then *Mattathias* finding he was not able to make long Opposition to the superior Power of the Enemy, calling out to his Countrymen, said, " Let him that loves his Religion follow me." Upon which he made the best of his Way to the Mountains with his Sons, whither several *Jews* with their Families followed him. *Antiochus*'s Officers hearing this, took a Party of the Garrison at *Jerusalem*, and pursued them ; and attacking them on the Sabbath, slew about a thousand of them, who would not defend themselves because of the Solemnity of the Day. Hereupon *Mattathias* and the rest came to a Resolution, not to make any Scruple of defending themselves for the future against such as should attack them on the Sabbath. After this they formed a Body of regular Forces under the Command of *Mattathias*, and fell upon their Enemies as they found Opportunity, destroy'd the Altars of their Idols, and caused the Children to be circumcised.

*Mattathias* having acted the Part of a brave and prudent General, at last is forced to submit to the Weight of a hundred and forty six Years ; when taking Leave of his Sons and Countrymen, he exhorted them at his Death to defend their Nation and Religion, and declared his Son *Judas Maccabeus* his Successor in the Command of the Forces. Which Command was accordingly conferred on him after his Father's Death, and he soon made it appear that he was worthy of it by his Courage and Conduct: For *Apollonius*, Governor of *Samaria*, hearing how obstinately the *Jews* defended themselves against the King's Forces, in haste gathers what Troops he could,  
and



and prepares to attack them: But *Judas* was apprized of his Approach, and marching against *Apollonius*, routed his Army and slew him. *Judas*, the Governor of *Cælo-Syria*, hearing of this Defeat, and resolving to suppress the *Jews* before their Successes should increase their Numbers, advances as far as *Bethoron* with a numerous Army; but *Judas*, tho' inferior in Number, defeated and pursued him, killing eight hundred of his Men upon the Spot, the rest fled into the Country of the *Philistines*.

Upon this News *Antiochus* was much enraged, and vowing a severe Revenge, he raises a powerful Army in *Greece* and other Parts, resolving to invade *Judea* the next Spring. But finding his Treasure fall short of paying so vast an Army, (his Tribute being much diminished by the frequent Revolts and Commotions in his Dominions) he intends an Expedition into *Persia*, and there to levy Tribute to defray the Charge of the War. But before he went, he constituted his Favourite *Lysias* Governor of all the Country from *Euphrates* to *Egypt*, leaving with him one half of the Forces, with Orders to send an Army into *Judea*, utterly to destroy *Jerusalem*, to extirpate the *Jews*, and settle Strangers in the Country. *Antiochus* having thus disposed Affairs, marches to *Persia*; and *Lysias*, the better to execute his Master's Commands, pitches on *Ptolemy* the Son of *Dorymenes*, *Nicanor* and *Gorgias*, three eminent Commanders, to manage the War against the *Jews*. These with an Army of forty thousand Foot, and seven thousand Horse, prepare to invade *Judea*, and all Things being ready they marched to *Emmaus*, where they for a while incamped. During their Stay there, their Army was increased by the additional Troops of the *Syrians*, renegado *Jews*, and other neighbouring Nations, among whom came several Merchants to buy Slaves, thinking themselves secure of Victory over the *Jews*.

*Judas* all this Time is not idle; for he and his Brethren gathering what Forces they could in so short a Time, resolve to defend themselves; and disposing their little Army as regularly as the Condition of their Affairs would



would permit, *Judas* in a short Speech thus animates them: “There never was a fitter Opportunity, my  
 “Friends, of exercising our Valour, and despising Dan-  
 “ger than now. Liberty, the darling Principle of Na-  
 “ture, is the Cause we are to fight for; without which  
 “we must never expect to enjoy our Religion. This is  
 “the Time, to recover our antient Laws by our Courage,  
 “or pusillanimously deliver them up, and these poor Re-  
 “mains of our Countrymen, to Ignominy and Slavery.  
 “Trust in God, whose Cause we fight, and question  
 “not but he will bless our Arms with Success here, or  
 “give us a glorious Reward hereafter.” *Judas* having  
 thus encouraged his Men, took Post at *Maspba*, opposite  
 to *Jerusalem*; where, hearing that *Gorgias* was detach’d  
 with five thousand Foot, and a thousand Horse to sur-  
 prize the *Jewish* Camp by Night, he marches with his  
 best Troops to fall upon the main Body of the Enemy  
 at *Emmaus*. *Gorgias* coming to *Judas*’s Camp, found it  
 empty, and concluding that the *Jews* had thro’ Fear fled  
 into the Mountains, pursues them thither. In the mean  
 time *Judas* came to *Gorgias*’s Camp by Break of Day,  
 with only three thousand Men; which the Enemy seeing,  
 they march’d out to charge them; but *Judas* soon rout-  
 ed them, killed three thousand upon the Spot, and pur-  
 sued the rest into the Country of *Edom*. Then return-  
 ing to attack the Body *Gorgias* had led into the Moun-  
 tains, they understanding that their main Body had been  
 defeated, their Camp enter’d and burnt, and that *Ju-  
 das*’s Army was in the Plains ready to give them Battle,  
 a panick Fear seiz’d them, and they all fled into the  
 neighbouring Countries. *Judas*’s victorious Army re-  
 turning from the Pursuit, enter’d the Enemy’s Camp,  
 which they plunder’d, carrying off a great Booty: Then  
 giving Thanks to God, the Author of their Success, they  
 repair’d to *Jerusalem*; where they enjoy’d the Fruits of  
 their Victory the remaining Part of that Year. But *Ly-  
 sias* impatient at these Disappointments, and to wipe off  
 the Disgrace of this Defeat, the next Year raised an  
 Army of sixty thousand Foot, and five thousand Horse,  
 and



and came in Person to extirpate the *Jews*. *Judas* and his Army being flush'd with their former Success, were not in the least discouraged at the Sight of this numerous Army, for drawing out ten thousand Men only, they gave *Lysias* Battle, whom they routed, and cut five thousand of his Men in pieces. *Lysias* upon this Defeat return'd to *Antioch* to raise more Forces, resolving to be reveng'd on the *Jews* with a more powerful Army, than hitherto he had rais'd.

The Enemy being thus driven out of *Judea*, *Judas* carefully set to work to settle the Affairs of his Country. He first began by cleansing the Temple, and restoring it to the same Condition it was in before, causing it to be dedicated again, and the Worship of God reviv'd. He fortified Mount *Sion*, inclosing it with Walls and Towers. Having put *Jerusalem* into this Posture of Defence, he fortified *Bethsura*, a City near *Edom*, and made War on the neighbouring Nations, which had conspired to destroy the *Israelites* that were among them: After this, having divided the Forces among his Brethren, he routed the *Ammonites* and *Edomites*, entred the Country of *Gilead*, took many Towns, and rescued a great Number of *Jews*, who were besieged in Castles and Towns, and convoy'd them safely to their own Country, with their Wives and Children. In their Passage Home they besieg'd and took by Storm the City of *Ephron*, which they burnt, and put all the Men to the Sword. Then passing the *Jordan*, they came into the Plains of *Judea*, the People all the Way singing Hymns of Victory, and offering Sacrifice for the Success of the Army. And that which was most remarkable, in these several Expeditions and Engagements, when they came to muster the *Jews*, there was not a Man wanting.

Whilst *Judas* and his Brother *Jonathan* were thus successful, the other Brother *Simon* was not idle in *Galilee*, whither *Judas* had order'd him with Part of the Army; for he defeated the Enemies of the *Jews* there, and brought away all the *Jews* that were in those Parts. But *Jos. ph*, whom *Judas* had left to govern *Jerusalem*  
in



in his Absence, venturing out with too small a Party to attack *Jamnia*, *Gorgias*, who was Governor of the Place, sallied out and repuls'd them, putting two thousand to the Sword ; the rest being obliged to retreat to the Frontiers.

Things going on in *Judea* so unsuccessfully under *Antiochus's* Generals, he meets with little better Success in *Persia* ; for marching to the City of *Elimais*, or *Persepolis*, to plunder it, the Inhabitants having Notice of his Design, prepar'd to give him a warm Reception ; which they did with such Resolution, that they routed him, and obliged him to return to *Babylon*. After this, being at *Ecbatane*, he receiv'd the News of the ill Success of his Arms in *Judea*, which put him into a great Perplexity ; however being resolute in his Revenge for that Disgrace, he hastened forward ; but by the Way falling from his Chariot, his whole Body was bruised, and his Limbs mash'd with the Fall. This Accident (or rather Judgment upon him for his former Cruelties) together with his Vexation for the late Disappointments, occasion'd a Corruption in his Body in such Sort, that he swarm'd with Worms, his Flesh rotted off, and his Trunk was one intire Mass of Putrefaction. And now he repents, but too late, of the many Barbarities he had practis'd against the *Jews*. Being at the Point of Death, he declar'd his Son *Antiochus Eupator* his Successor, and appointed his Foster-Brother and Favourite *Philip* Regent of the Kingdom, who convey'd the dead Body of the wicked *Antiochus* to *Antioch*.

The *Jews* reap'd little Advantage by the Death of *Antiochus Epiphanes*, for his Son and Successor *Antiochus Eupator* continued the War. He sent his General *Timotheus* with a considerable Army to take Possession of *Judea* ; which *Judas* hearing, he immediately marched out of *Jerusalem* and gave him Battle, in which he slew twenty thousand five hundred of his Foot, and six hundred Horse, *Timotheus* himself hardly escaping into the Fortrefs of *Gazara*, where his Brother *Chareas* commanded. *Judas* pursued him thither, besieg'd the Place,  
and



and in five Days took it. *Timotheus* having hid himself in a Ditch, is dragg'd thence and slain with his Brothers *Chareas* and *Apollophanes*. *Lysias* hearing how unsuccessfully Affairs went on in *Judea*, gather'd an Army of above eighty thousand, with which he march'd to *Jerusalem*: But coming to *Bethsura*, he thought it necessary to take in that Place in his Way. Whilst he was attacking *Bethsura*, *Judas* having Notice of his Approach, march'd out of *Jerusalem*, and with his usual Bravery fell upon *Lysias's* Army, kill'd eleven thousand Foot, sixteen hundred Horse, and routed the rest. *Lysias* with much ado escaped to *Antioch*; where considering the distracted Condition of Affairs, and despairing of present Recruits, he was forced to grant the *Jews* Peace, and the Liberty of their Religion.

This Peace was but of short Continuance; for the neighbouring People gave the *Jews* great and frequent Disturbances; particularly the People of *Joppe*, who drowned two hundred of them; for which *Judas* soon took a severe Revenge of them; for he burnt their Port, and put to the Sword all the Inhabitants that had escaped the Fire. Then hearing that the People of *Jamnia* had very basely treated the *Jews* that liv'd among them, he came and burnt their Harbour, and all the Ships in it. After this, hearing that *Timotheus* had gotten some Troops together, he march'd against him; but on his Way was attack'd by a Party of five thousand *Arabian* Foot and five hundred Horse, whom he defeated, and then made Peace with them. Then taking the strong Town of *Casphim*, he attack'd *Characa*, where *Timotheus* had left ten thousand Men in Garrison, and put them all to the Sword. In fine, he routed *Timotheus*, took him Prisoner, and dismissed him, upon Condition that he should release the *Jews* he had taken Prisoners. After this, he slew twenty five thousand Men at *Carnion*, retook *Ephron* and defeated *Gorgias*, who narrowly escap'd himself.

But notwithstanding these Successes, the *Jews* could not call themselves intirely Masters of *Jerusalem*, for the



Citadel still held out for the King of *Syria*; and the Garrison consisting of *Macedonians* and Renegado *Jews*, was very troublesome to such as resorted to the Temple. Therefore *Judas* thought it highly necessary to attempt the Reduction of the Place; and having prepared his Engines and Machines for besieging the Citadel, he soon straitned the Garrison. The Besieg'd found Means to acquaint King *Antiochus* with their Distress, who proms'd to relieve them; and for that End gather'd an Army of a hundred and ten thousand Foot, twenty thousand Horse, and thirty Elephants with Castles on their Backs full of Archers. *Menelaus*, whom we have mention'd before, and whom *Antiochus* had appointed High-Priest, pretended to intreat the King for his People; but his Prayers only tended to procure to himself the supreme Authority. *Lysias*, who plainly saw thro' this Hypocrite, caution'd the King against these villanous Designs and Practices of *Menelaus*, assuring him, that *Menelaus* was the Occasion of all those Troubles: Upon which the King caused him to be seiz'd and cast down headlong from the Top of a Tower.

*Antiochus* preparing to march to the Relief of the Citadel of *Jerusalem*, pass'd thro' *Idumea*, where in his Way he laid Siege to *Bethsura*, a strong Town, which not long before held out against his General *Lysias*. *Antiochus* with great Fury attacks the Place, which made a good Defence, for the Inhabitants by their bold Sallies burnt and disorder'd his Engines, so that he spent much Time about it to no Purpose. At last, *Judas*, who had press'd the Citadel with all his Might fearing the *Bethsurans* should be forced to submit to the superior Force of the Enemy, left the Siege of the Citadel, and came to the Relief of *Bethsura*. Intending, if he could, to surprize the King's Forces, he marc'd in the Night, and attacking one Quarter of the Army in the Dark, he kill'd four thousand, and struck a Terror into the whole Camp. The next Morning, notwithstanding their Numbers, and the terrible Appearance of the Elephants, *Judas* gives them Battle, in which *Eleazar*, the Brother of *Judas*,



*Judas*, perform'd an Act of wonderful Bravery; for seeing an Elephant larger than the rest with the Royal Arms, and thinking the King had been upon him; he rush'd into the thickest of the Enemies, killing all that stood in his Way, and getting under the Belly of the Elephant, he thrust his Sword into his Body; the Beast fell, and he himself was crush'd to Death with the Fall. But how resolute and brave soever the *Jews* were, they were so overpower'd by the unequal Numbers of the King's Troops, that they were forced to retire to *Jerusalem*. Whereupon *Antiochus* dividing his Army, with one Part carried on the Siege of *Betbjura*, and with the other himself march'd to *Jerusalem*. The *Bethsurans* seeing no Prospect of Relief from their Friends, surrender'd the Town upon Terms, and no Acts of Hostility were offered to them. From *Bethsura* the King's Forces march'd to *Jerusalem*; where *Judas* had shut up himself and Friends in the Temple. They defended the Place with great Resolution, but must inevitably have surrender'd, or been taken by Storm for want of Provision, if a lucky Accident had not relieved them; which thus fell out. Whillt King *Antiochus* and *Lysias* were busy in reducing the *Jews*, *Philip*, whom the old King had constituted Regent during the young King's Minority, returning from *Media* and *Persia* with an Army, usurp'd the Government of the Kingdom. Whereupon *Lysias* advised the King to grant the *Jews* Peace, and permit them to be govern'd by their own Laws, that he might with more Safety look after his own Affairs. This Proposal pleas'd the King, who immediately sent to offer Peace to the *Jews*, who readily accepted of it; which being ratified by Oath, they came out of the Temple. But when *Antiochus* had enter'd the Temple, and saw the Strength of the Wall that encompass'd it, contrary to his Oath, he caused the Walls and Fortifications to be demolish'd. Then deposing *Onias*, he made *Alcimus* High-Priest in his Room, and took *Onias* along with him to *Antioch*, whither he hastned, and found *Philip*



had made himself Master of the City ; but given him Battle, he recover'd it.

*Antiochus Eupater* did not sit long on the Throne; for *Demetrius Philopater*, the Son of *Seleucus*, going from *Rome* to *Syria* by Sea with Forces, seiz'd the Port of *Tripolis* ; and having possess'd himself of a great Part of the Kingdom, he enter'd *Antioch* ; where the Army secur'd *Antiochus* and *Lysias*, with intent to deliver them up to *Demetrius* : But he refusing to see them, they were put to Death by the Soldiers, and *Demetrius* took Possession of all the Kingdom.

*Alcimus*, whom *Antiochus Eupater* had created High-Priest, and who had voluntarily defil'd himself at the Time when the *Jews* mix'd with the *Gentiles*, and was thereby become unworthy of the Priesthood, of which he had been deprived, to insinuate himself into the Favour of *Demetrius*, accused *Judas the Maccabee*, and his Party, of carrying on the War, of exciting Sedition, of being Enemies to the Kings of *Syria*, and of prosecuting his faithful Servants. Then advising *Demetrius* to send some Person to *Judea* to inquire into the Posture of Affairs, *Demetrius* gave that Commission to *Bacchides*, a Favourite of *Antiochus Epiphanes*, a very powerful Man, and Prætor of *Mesopotamia* ; and recommending *Alcimus* to him, he gave him Power to treat *Judas* and his Followers as he pleas'd. Then confirming *Alcimus* in the Priesthood, he and *Bacchides* at the Head of an armed Force arrive in *Judea*. The Doctors of the Law, meeting together to consult what to do on this Occasion, at last agree to wait on *Bacchides* and *Alcimus* to offer Peace. Being promised safe Conduct, they accordingly attend ; but the treacherous *Alcimus* having got them in his Power, caused sixty two of them to be seiz'd and put to Death in one Day, contrary to his Word given them. This Perfidy incens'd the People, and made them more cautious. However *Bacchides*, who had the Power in his Hands, put *Alcimus* into Possession of the Country, and left Troops to support him. *Alcimus* being Master of *Judea*, made a great  
Slaughter



Slaughter of the *Jews* that were not for him. *Judas* openly declared against *Alcimus*, and stood in his Defence; and *Alcimus* being sensible that his Party was not the most powerful, thought it most expedient to return to the King, to get Force to strengthen his Interest; and being arrived at Court, he charged *Judas* and his Followers with many Crimes: Which Accusation being heard in prejudice of *Judas* and his Friends, *Demetrius* sent *Nicanor*, one of the prime Men of his Court, with Orders to seize *Judas*, to destroy all his Party, and to set up *Alcimus*. *Nicanor* coming to *Jerusalem*, and pretending he came in a Friendly Manner to let them know the good Inclinations of the King to the *Jews*, they were so credulous as to believe him, and received him and his Army with great Hospitality. But *Judas*, who was as politick as brave, soon found out *Nicanor's* Design against his Person; and therefore retiring to his Friends, resolves to defend himself by open Force. Near *Capharsalam* there happen'd a Skirmish, in which *Judas*, being overpower'd by Numbers, was forced to retreat into the Citadel of *Jerusalem*, having lost five thousand Men in the Action. *Nicanor* pursu'd and went up to Mount *Sion*, where some of the Priests met him, shewing him the Sacrifices, which, they told him, they were going to offer for the Safety of King *Demetrius*. *Nicanor* in a Rage threaten'd them, that if they would not deliver *Judas* to him, he would raze the Temple to the Ground. But being disappointed of his Aim in taking *Judas*, he was resolv'd to be revenged on some body; and therefore having been informed, that there was a Man named *Razias*, eminent for his steady Constancy in the Religion of his Country, he sent a Guard of five hundred Men to seize him; for he thought the Loss of so considerable a Person would be a great Affliction to the *Jews*. This Company attack'd the good old Man in the Castle, which he defended bravely; but at last being overpower'd, and finding himself just ready to fall into the Enemy's Hands, rather than be a Reproach to his Nation by submitting to these Infidels, he thrust his Sword into his Body and died.



*Nicanor* leaving *Jerusalem* in a Rage, and breathing nothing but Revenge against the *Jews*, incamp'd at a Village call'd *Betheron*, where he was join'd by several Recruits from *Syria*. *Judas* was not long behind him; for he drew out of *Jerusalem*, and with his little Army incamped at *Adasus* within thirty Furlongs of the Enemy. Tho' *Judas's* Army scarce deserved that Name, (for it consisted but of one thousand Men, and *Nicanor's* of nine thousand) yet he was resolved to give them Battle, trusting more to the Merits of his Cause, than Numbers of Men. Then in a short Harangue, at the Head of his Troops, he encouraged them not to be dismay'd at the Inequality of their Numbers, but to consider the Cause they fought for; and falling on, a bloody Fight ensu'd; in which *Nicanor*, the Enemy's General, was kill'd, and his whole Army cut off, not one Man escaping. *Judas's* victorious Troops proclaim'd their Success to the Country by Sound of Trumpet wherever they came, which was welcome News to the *Jews*. When they search'd the Field, they found the Body of *Nicanor*, which carrying to *Jerusalem*, *Judas* order'd the Head to be hung upon the Top of the Citadel, first cutting out the Tongue for the Blasphemy it had utter'd, which was thrown over the Wall to the Fowls: After which they instituted a Festival in Memory of this Victory on the thirteenth of the Month *Adar*, or *August*. About this Time died *Alcimus* the High-Priest, who, attempting to demolish the old Wall which encompass'd the Priest's Apartment, was struck with a painful Distemper, of which he miserably died.

After this the *Jews* remain'd absolute Masters of *Jerusalem*, had Peace for some Time, and concluded an Alliance with the *Romans*; but soon after *Demetrius* sent *Bacchides* against them with an Army of choice Troops. *Bacchides* march'd by the Way that leads to *Galgala*, took that City, and slew abundance of People; after which they advanced to *Jerusalem*. *Bacchides* hearing that *Judas* was incamped at *Berezoth*, sent a Detachment of two and twenty thousand Foot, and two thousand Horse, to surprize him. *Judas*, notwithstanding his Troops were  
but



<sup>50</sup>  
I. MACCABEES CHAP. XIII.  
Simon builds a sepulchre for his kindred.



I. MACCABEES 13. Verse 27. <sup>263.</sup>

*Simon also built a monument upon the  
sepulchre of his father and brethren, and  
raised it aloft to the sight with seven stone  
etc*



but a handful in Comparison of the Enemy, still retains his Zeal and Courage, and encourages his Men to behave themselves as usually under such Disadvantages; but they were so frightened at the Numbers of the Enemy, that many of them deserted, till at last they had but eight hundred Men left. However, with these he resolves to try his Fortune; and when his Soldiers advised him to retreat and wait for a Supply, he with disdain answer'd them; "God forbid that the Sun should ever see me turn my Back to my Enemies; for I will never stain the Glory of our former Actions, gain'd by so much Valour, with an ignominious Flight." Then animating them by his own Example, he charged and broke the right Wing, where *Bacchides* in Person commanded, and pursu'd them to the Mountains of *Azolus*; but having not Forces enough to keep the left Wing in Play, that follow'd and inclos'd him. The Action was very hot and obstinate on the *Jews* side, who sold their Lives at a dear Rate. At last *Judas*, wholly compass'd and overpower'd by the Enemy, was kill'd; and his Men thus depriv'd of their heroick Leader were forced to fly. *Simon* and *Jonathan* having obtain'd a Truce of *Bacchides*, convey'd their Brother *Judas's* Body to the City of *Modin*, where they buried it in their Father's Sepulchre, with all Funeral Honour due to the Memory of so brave a Man and excellent a Commander.

The *Syrian* General, by the Assistance of *Judas's* Enemies, soon made himself Master of the Country, and disposed the Government into the Hands of such only as were Enemies to *Judas's* Friends, who were used with greater Barbarity than was ever practis'd since the Return of the *Jews* from the *Babylonish* Captivity. In this miserable Condition of Affairs, those *Jews* who persevered in their Integrity chose *Jonathan*, Brother to *Judas*, their General: Which when *Bacchides* understood, he attempted by fair Means to get him into his Power; but *Jonathan* and his Brother *Simon* having timely Notice of it, withdrew with their Friends out of his Reach, into the Desert of *Thecue*, and coming to the Lake *Asphar*,  
S 4
they



they made a stand there. *Bacchides* soon after follow'd them with all his Army; and *Jonathan* hearing of his Approach, sent his Brother *John* to convey the Baggage into the Country of the *Nabutheans*, who were their Friends: But on their March they were attack'd by the People of *Madabab*, who slew *John* and his Party, and carried off their Baggage. For which some Time after *Jonathan* was revenged of them; for surprizing them as they were making merry at a Wedding, he slew many of them, and forced the rest to fly to the Mountains. After which, *Jonathan* and his Party return'd to the River *Jordan*, whither *Bacchides* pursu'd them, and coming up with them on the Sabbath, supposing they would not violate the Religion of the Day, he thought to make an easy Conquest of them. But *Jonathan* encouraged his Men to dispute it bravely, by shewing them the Danger; for the Enemy was in the Front, and the River in the Rear, so that they could hope for no Safety by running away. Then praying to God for Success they engaged; and *Jonathan* seeing *Bacchides* very active in encouraging his Men, made at him with all his Might; but *Bacchides* declining, shelter'd himself among his Soldiers. *Jonathan* finding the Enemy's Numbers too many and being no longer able to stand them, with his Friends threw themselves into the Water, and swam the *Jordan*, the Enemy not daring to pursue them. Upon which, *Bacchides* return'd to the Citadel of *Jerusalem* with the Loss of near two thousand of his Men.

*Bacchides* being returned to *Jerusalem*, fortified the neighbouring Towns, and put Garrisons into them; and taking Hostages for the Fidelity of the Inhabitants, he return'd to the King, and the Country enjoy'd Peace for two Years. During which Time *Jonathan* and his Party lived quietly; but at the End of two Years his Enemies prevail'd with *Bacchides* to return: Of which, when *Jonathan* had Notice, he slew the advisers of it, and withdrew with his Brother *Simon* and his Followers to *Bethalaga*, a Town situated near the Desert, where he fortified himself. *Bacchides* pursues and besieges him for some Time;



Time; but *Jonathun* sallying in the Night, made a great Slaughter among *Bacchides's* Men: His Brother *Simon* at the same Time with a Party attack'd them in another Quarter, burning their Engines, and putting many to the Sword. This Defeat so exasperated *Bacchides* that he vented his Malice on the Renegado *Jews* who were the Occasion of his Return and Disgrace. This last Defeat made *Bacchides* incline to an Accommodation; and therefore finding *Jonathan* and his Party would never let him be quiet, and that it would be a tedious and difficult Work to reduce them, a Treaty was proposed, and *Bacchides* took an Oath no more to molest the *Jews*. And in pursuance of this Treaty, he restored to *Jonathan* the Prisoners of *Judea*, and never more returned into the Country.

The Wars being thus happily ended in *Judea*, *Jonathan* lived very quietly at *Machma*, where he governed the People in Peace, and administer'd Justice as Supreme, having a watchful Eye over the Deserters of the Country Religion. His Power was soon enlarged by an unexpected Accident between two Rival Princes: For *Alexander*, a Son of *Antiochus Epiphanes*, coming into *Syria*, by the Treachery of the Garrison, who hated the haughty Temper of *Demetrius*, delivered up *Ptolemais*. *Demetrius* hearing that *Alexander* had possess'd himself of *Ptolemais*, prepares to recover it; in order to which he thought it necessary to court *Jonathan*, who he thought at this Time might prove a dangerous Enemy; and therefore concludes an Alliance with him, for fear he should join with *Alexander*. And to ingage him the more in his Interest, he gave him full Power to raise Forces, to provide Arms, and order'd the Hostages which were in the Citadel to be deliver'd to him.

Upon the Offer of these Conditions, *Jonathan* comes to *Jerusalem*, and reads his Orders, which when the Garrison and Renegadoes heard, they immediately obey'd, and deliver'd the Hostages. After which *Jonathan* purged the Garrisons of *Bethsura* and *Jerusalem*; the latter of which he fortified, building the Walls of



of square Stone, the better to defend it against the Insults of any Enemy. Besides this, *Demetrius* made the *Jews* more advantageous offers than at other Times they could have expected: But *Jonathan* and the *Jews*, who had suffered so much by the fickle and cruel Temper of *Demetrius*, did not believe him sincere, but look'd upon this Generosity as an Act of Force and Necessity; and therefore they sided with *Alexander*, who, to encourage *Jonathan* and his Party to incline to his Interest, promised to make *Jonathan* High-Priest. *Demetrius* too late sees his Error in his former Cruelty to the *Jews*, who, tho' he promised them all the Privileges and Immunities imaginable, with the Restoration of their Religion, and what else they could desire, still inclin'd to *Alexander*, who partly with mercenary Troops, partly with those that revolted in *Syria*, marches to meet *Demetrius*, whom he soon defeated and slew.

*Alexander* being thus possessed of *Syria* by the Death of *Demetrius*, writes to *Ptolemy*, King of *Egypt*, and demands his Daughter *Cleopatra* in Marriage. *Ptolemy* readily consented, and appointing *Ptolemais* for the Place of Consummation brought his Daughter thither, giving her a Royal Portion. *Jonathan* the High-Priest is invited to the Wedding by *Alexander*, who receiv'd him with great Honour, and appointed him, next to himself, Prince and Chief of *Judea*.

*Alexander* did not long enjoy this prosperous State; for *Demetrius*, the Son of the late *Demetrius*, resolving to revenge his Father's Death, and recover his Kingdom, came from *Crete* into *Syria* with an Army of Mercenaries. He soon gain'd over to his Interest *Apollonius Davus*, the Governor of *Cælo-Syria*, who enter'd *Judea* to oblige *Jonathan* to quit *Alexander's* Party, and join with *Demetrius*. *Apollonius* with his Army came to *Jamnia*, and sent a Challenge to *Jonathan* to leave the Fastnesses in the Mountains, and fight him in the Plains. *Jonathan* was so nettled with this, that he gather'd ten thousand Men, and taking his Brother *Simon* with him, marched directly to *Jeppe*, which was garrison'd by *Apollonius's* Men.



Men. *Jonathan* presently shut up the Place; but the People, fearing they should be taken by Storm, opened their Gates to him. *Apollonius* hearing of the Surrender of *Joppe*, resolve to put a Stop to the Progress of the *Jewish* General, and taking three thousand Foot, marches to *Joppe*; then making a Feint, as if he would retreat, with Design to draw *Jonathan* into the Plain, he planted an Ambuscade at the same Time in the hollow Parts of the Country of a thousand Horse, by which he intended to encompass *Jonathan*. *Jonathan* was apprized of this Stratagem, and being resolv'd to be no longer brav'd by the Enemy formed his Army as advantageously as the Time would admit, gives the Command of Part of the Army to his Brother *Simon*, and encouraging his Soldiers to behave themselves like Men, he cautioned them to forbear falling in with the Enemy at first, but to receive their Arrows with their Shields, till the Enemy had spent them, and then to fall on. *Apollonius's* Horse, in whom he chiefly confided, began a distant Fight, discharging continual Flights of Arrows from Morning till Noon, without any Execution. *Simon* seeing the Enemy weary with shooting, and their Arrows spent, with his Party attacks and routs them, whilst *Jonathan* fell on their main Body which soon gave Way. The whole Army of *Apollonius* thus broke fled over the Plain to *Azotus*, whither the *Jews* pursued them, and entered the Town with them. In this City was a famous Temple of the Idols *Dagon*, into which the *Syrians* fled; but *Jonathan* setting Fire to it, burnt them and the Temple. The Number of them that were slain in the Action, and burnt in the Temple of *Dagon*, amounted to eight thousand.

After this, *Jonathan* burnt and destroy'd all the neighbouring Towns about *Azotus*; and marching to *Ascalon*, with Design to besiege it, the Inhabitants not daring to provoke the victorious *Jews* came out with all the Shew of Friendship, offering an Alliance and considerable Presents to the General, who commending them for their Good-will, returns in Triumph to *Jerusalem* loaded  
with



with the Spoils of the Enemy. *Alexander* hearing of the Defeat of his General *Apollonius*, the better to mask his Hypocrisy, sends Messengers to *Jonathan* to congratulate his good Success against *Apollonius*, who, he assured him, had acted without any Commission in the late Affair from him, at the same Time making *Jonathan*, his Friend and Ally (as he called him) a Present of Jewels of considerable Value.

About this Time *Ptolemy Philometer*, with a very great Naval and Land Force, arrived in *Syria*, under Pretence of assisting his Son-in-law *Alexander*. In his March, all the Towns as far as *Azotus*, submit to and receive him by *Alexander's* Order; and when he came to *Azotus*, the People made a great Complaint against *Jonathan* and his Soldiers, who had burnt the Temple of *Dagon*, and overrun the Country with Fire and Sword. *Ptolemy* gave them a patient Hearing, but promise nothing, being unwilling to disoblige *Jonathan*, who hearing of the Arrival of *Ptolemy*, went out to meet him, and is honourably and magnificently received by him; then accompanying him in his Way as far as the River *Eleutherus*, he took his Leave of him, and return'd to *Jerusalem*.

As *Ptolemy* was on his Way to *Ptolemais*, he narrowly escaped an Ambuscade laid for him by *Ammonius* at the Instigation of *Alexander*. Which being discover'd, *Ptolemy* wrote to *Alexander*, and demanded Justice on the Traitor; but *Alexander* declining it, *Ptolemy* plainly perceived *Alexander* was the Author of the Plot, for which he conceived an implacable Hatred against him, and which soon terminated in his Ruin: For the People, grown weary of *Alexander* at *Antioch*, *Ptolemy* is courted to accept the Government of *Asia*, which he modestly declining, advised them to accept of *Demetrius*, whom they accepted, *Ptolemy* bestowing his Daughter, whom he had before married to *Alexander*, on *Demetrius*. *Alexander* storms at this; and marching from *Cilicia*, with a great Army, invades *Syria* and the Country of *Antioch* with Fire and Sword. But *Ptolemy*, with his new Son-in-law *Demetrius*, meets, and give him Battle,



tle, wherein *Alexander* is worsted and forced to fly to *Arabia*, where *Zabelus*, King of the Country, cut off his Head, and sent it to *Ptolemy* for a Present. *Ptolemy* survived his Son-in-law but a short Time ; for he died of the Wounds he received in the last Action, five Days after, and *Demetrius* remained in peaceable Possession of his Father's Kingdom.

During these Transactions, *Jonathan* had laid Siege to the Citadell of *Jerusalem*, and some of the Garrison escaping by Night, came and acquainted *Demetrius* with it, who thereupon marched from *Antioch* with an Army to relieve it : And coming to *Ptolemais*, he sent for *Jonathan* to appear before him there. However, *Jonathan* continued the Siege, but went attended with the Elders and Priests to *Ptolemais*, carrying a large Present of Gold, Silver, and other valuable Things, with which he made his Peace with *Demetrius*, who treated him very honourably, confirming him in the Priesthood, and bestowing on him the Government of *Judea Samaria*, *Joppe*, and *Galilee*, with other neighbouring Towns, on Condition that he should pay three hundred Talents.

Affairs being settled in this Posture, and *Demetrius* suspecting no further Danger from any Enemies, first lessens the Soldiers Pay, and soon after disbanded most of them, keeping in Pay only those Foreigners who came with him from *Crete*. This procured him the Hatred of the Army, who from other Kings, tho' in the most profound Peace, received their full Pay. This Opportunity one *Tryphon*, a Commander under *Alexander*, lays hold on ; and which he the more easily improved by the Assistance of *Malchus* the *Arabian*, who had young *Antiochus*, the Son of the late King *Alexander*, under his Care. *Tryphon* with much Difficulty prevails with *Malchus* to deliver the young Prince to him, whom, according to his Promise, he proclaimed King. *Jonathan* laid hold of this Opportunity to ask Leave of *Demetrius* to expel those who were in the Citadel of *Jerusalem*, and the other Fortresses of *Judea*, concluding, that *Demetrius*, to keep him in his Interest, would refuse him



him nothing. *Demetrius* granted his Request; but on Condition that he should send him Succours. *Jonathan* sends three thousand Men to *Antioch*, who did *Demetrius* great Service; for the *Antiochians* taking Arms, the *Jews* so well behaved themselves, and defended *Demetrius*, that he owed his Life to them on this Occasion. But this *Demetrius* soon forgot; for he broke his Promise with *Jonathan*, and threatned him with Military Execution, if he did not pay the Tribute usually paid by his Predecessors. This he had certainly done, had he not been prevented by *Tryphon*, against whom he was forced to march with the Army he had prepar'd to chastise *Jonathan*. *Tryphon* returning from *Arabia* with young *Antiochus*, set the Diadem on his Head; upon which the Syrian Troops, that had been put out of Pay by *Demetrius*, revolted to *Antiochus*, who in one Battle recovered the City of *Antioch*. Then *Antiochus* sending Letters to *Jonathan*, compliments him with the Title of Friend and Ally, confirms him in the Priesthood, and the four Governments, which had been formerly granted to him, with many other Privileges. Besides, he appointed *Simon*, *Jonathan's* Brother, Governor of the Coast from the City of *Tyre* to the Frontiers of *Egypt*. *Jonathan*, not a little pleas'd with these Proceedings, sends Messengers back to *Antiochus* and *Tryphon*, assuring them of his Friendship, and that he would readily join them against *Demetrius* as the Common Enemy.

*Jonathan* soon let *Antiochus* see how useful his Interest was to any Prince that confederated with him; for having obtain'd Leave of *Antiochus*, he went thro' *Syria* and *Phœnicia* lifting Soldiers. When he came to *Ascalon*, the People met him with great Presents; whom he invited, as he had done the other Cities of *Cælo-Syria*, to relinquish *Demetrius*, and join *Antiochus*. From thence he went to *Gaza*, where he met with different Success; for contrary to his Expectation, they shut their Gates against him, declaring for *Demetrius*. Upon this *Jonathan* laid Siege to the Place, which, the more easily to oblige to yield, with a Detachment he ravages the neighbouring  
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Towns with Fire and Sword. The People of *Gaza* seeing the present Calamity, and, by reason of the distance, despairing of present Relief from *Demetrius*, submit to *Jonathan*; who taking Hostages from them for the Performance of the Conditions sent them to *Jerusalem*; and marching on, he took in the Country as far as *Damascus*. At this Time *Simon* took the City of *Bethsura*. *Demetrius* hoping to put a Stop to the growing Greatness of *Jonathan*, sent an Army into *Judea*, which *Jonathan* engag'd. Those that fled at first facing about routed the Enemy, and return'd victorious to *Jerusalem*. Then he renewed the Alliance with the *Romans* and *Lacedemonians*; and being informed that *Demetrius's* Generals were return'd against him with a greater Army than the former, he met him in the Country of the *Amathites*; but the Enemy in a great Consternation retir'd by Night, and *Jonathan* made Excursions into the Country of the *Arabs*; after which his Brother *Simon* possess'd himself of *Joppe*, and *Jonathan* repair'd the Wall of *Jerusalem*, and built a Fortrefs.

*Tryphon*, who had no other Aim than his own Interest, in getting young *Antiochus* into his Hands, having long waited for an Opportunity, found it impracticable to put his wicked Designs in Execution till now. For *Demetrius* being very much weaken'd in *Syria*, and his Affairs, by a late Defeat in *Parthia*, going on very ill in other Parts, *Tryphon* thinks this the lucky Juncture to declare himself; but again he consider'd that so long as *Jonathan* continued in the young King's Interest, it would be to no purpose to declare himself. Wherefore *Tryphon* repair'd to *Bethsan*, (which the *Greeks* call *Scythopolis*) where *Jonathan* met him with an Army of forty thousand Men. *Tryphon*, finding him so well prepared, saw there was no attacking him by Force, and therefore made use of this Stratagem: He tells him, that now *Demetrius* was reduced to so low a Condition, that he was no longer able to give them any Trouble, there was no longer Occasion of keeping up an Army; advising him to dismiss his, and reserving only three thousand Men,



Men, to send two of them to *Galilee*, and keeping the other thousand with him, to go and take Possession of *Ptolemais*, which he would deliver to him, and invest him with the sole Command. *Jonathan* suspecting no Treachery does as *Tryphon* advis'd, and attended only with a thousand Men, accompanies him to *Ptolemais*; where they no sooner entred, but the Garrison shut the Gates upon them, seiz'd *Jonathan*, and put his Men to the Sword. *Tryphon* having thus treacherously overreach'd *Jonathan*, dispatched'd a Party of Foot and Horse into *Galilee*, to put to the Sword all that were of *Jonathan's* Party; not doubting of an easy Conquest, now they were without a General. But he soon found himself mistaken; for *Simon Jonathan's* Brother, was soon invested with that Command, and prepared to receive them. Upon this, *Tryphon* march'd with his Army into *Judea*, taking *Jonathan* with him, and sent to *Simon* for his Brother's two Sons, under pretence of releasing *Jonathan*. *Simon* readily consented, and, to incline the Traitor the more, sent a hundred Talents with them, But *Tryphon* no sooner had them in his Power, but he put them and their Father to Death; after which he return'd into his Country, where he murder'd King *Antiochus*, and possess'd himself of the Kingdom. *Simon* having recover'd his Brother's Body, erected a stately Monument of Marble at *Modin*, wherein he inclosed the Bones of his Father and Brethren.

The Affairs of *Judea* began now to put on a more peaceful Aspect than they had hitherto done; for *Simon* having concluded an Alliance with *Demetrius*, intirely deliver'd his Nation from the Yoke of the *Gentiles*; for in the first Year of his Pontificate and Command, he took off the Tribute, which the People had hitherto paid to the *Macedonians*; and, to perpetuate the Memory of these noble Acts of *Simon*, it was decreed, that all private Instruments and publick Records should bear Date from such a Year of *Simon's* Pontificate and Reign. After this, he took the Cities of *Gaza Joppe* and *Jamnia*, recovered all the Strong-holds, and had the Citadel of *Jeru-*



*Jerusalem* surrender'd upon Terms. Then wisely considering how much the City of *Jerusalem* had been infested by the Citadel, he levelled it with the Ground, that it might no longer be a Retreat for Sedition and Faction. And to prevent its being rebuilt, he levelled the Hill on which it was situated, so that now no Eminence appear'd but that of the Temple only.

*Simon* having settled the Affairs of his Country in this happy Condition, *Antiochus*, the Brother of *Demetrius*, being restored to the Throne of *Syria*, confirm'd *Simon* in the Sovereignty over all *Judea*; and he in Return sent him a Re-inforcement of Men to make War upon the Usurper *Tryphon*, who shut himself up in *Dorá*; but finding he was not likely to hold that Place long, he fled to *Apamia*, where he met with worse Fortune, for the Town being taken by Storm, he was slain.

*Antiochus*, who was naturally covetous, and forgetful of the Benefits he had receiv'd, broke the Treaty of Alliance he had made with *Simon*, requiring him to restore *Joppe*, *Gazara*, and other Places, or else to pay him a thousand Talents of Silver. *Simon* refused these Conditions; upon which *Antiochus* sent an Army under the Command of his Friend *Cendebeus*, to reduce *Judea*. *Simon*, tho' far advanc'd in Years, with a juvenile Courage prepares to give them a warm Reception, and sending his Sons before with a good Body of Troops, takes a Compass with the main Body of the Army, planting Ambuscades in all the Passes of the Country. Things thus regularly disposed, answer'd his Expectation; for as soon as *Judas* and *Hircanus*, *Simon's* Sons, appear'd, *Cendebeus's* Army fled, and the *Jews* pursuing them, cut off a great Number.

After this Defeat, *Simon* renewed his Alliance with the *Romans*, and continued in Peace. But in the Eighth Year of his Reign, he was barbarously murder'd by the Treachery of his Son-in-Law *Ptolemy*, whom he had appointed Governor of the Plains of *Jericho*. This Man, who was rich and ambitious, aspiring to make himself Master of the Country, laid hold of the Opportunity,



when *Simon* and his Sons, *Mattathias* and *Judas*, were visiting the Cities, and having invited them to an Entertainment in a Fort which he had built, he treacherously caused them to be murder'd: And intending to make sure Work at the same Time, he sent Men to *Gazara* to kill *John Hircanus*, *Simon's* third Son, and attempted to gain the Army and City of *Jerusalem* by Corruption: But *Hircanus* having received the News of the Murder of his Father and Brothers, was prepared to receive his intended Murderers, and upon their Arrival at *Gazara* had them dispatch'd, and succeeded his Father *Simon* in the Pontificate and general Command.

In the first Year of his Reign *Antiochus Sidetes* (who is also call'd *Soter*, and *Antiochus* the Good) King of *Syria*, invaded *Judea* with a powerful Army; and ravaging the Country, forced *Hircanus* into *Jerusalem*, where he closely besieged him. *Antiochus* uses all the Force and Stratagem he was Master of to reduce the Place, which he could not have done, if the besieged had not wanted Provisions, which obliged *Hircanus* to treat with him, who granted the *Jews* the Liberty of living according to their own Laws and Religion, on Condition they should lay down their Arms, and restore the Tribute of *Joppe*, and all the Cities without *Judea*, and pay him besides five hundred Talents; three hundred down, and Hostages for the Payment of the other two. This Treaty being concluded, *Antiochus* enter'd *Jerusalem*, where *Hircanus* receiv'd him with great Pomp and Splendor, and afterwards sent some Troops with him to the *Parthian* War; where *Antiochus* being overcome and slain by *Arsaces* King of *Parthia*, his Brother *Demetrius*, who had been long a Prisoner in *Parthia*, being set at Liberty, is advanced to the Throne of *Syria*.

The *Jews*, who by *Antiochus* were become Tributaries to the Kings of *Syria*, did not long continue so; for upon the Death of *Antiochus*, *Hircanus* not only shook off the *Syrian* Yoke, but carried the War into that Country, the Cities and Towns of which he knew must be  
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very much unprovided of Garrisons, by the great Draughts of Men the Kings of *Syria* had made for their foreign Expeditions. Nor was he mistaken in his Conjecture, for he with ease subdued the Cities of *Metbala*; *Samga*, *Sichem* and *Garizim*, destroyed the Temple of the *Samaritans*, which *Sanballat*, by the Permission of *Alexander* the Great, had built in favour of his Son-in-Law, *Manasseh*. He likewise took *Ador* and *Marissa*, Cities of *Idumea*, and obliged the People to be circumcised or depart the Country: Which rather than do, they not only submitted to be circumcised, but entertain'd all other *Jewish* Rites. After this, he renews the Alliance with the *Romans*, with much greater Advantages than usually. He opened *David's* Tomb, took from thence three thousand Talents, and was the first native Governor of the *Jews* that entertain'd Foreigners in his Pay. In fine, he govern'd the *Jews* in Peace nine and twenty Years, and left the High Priesthood and Sovereignty to his Son *Judas Aristobulus*, who was the first that took upon him, in a formal Manner, the Title of King, by putting a Diadem on his Head. He was a Prince of a bloody Disposition, for he imprison'd his Brethren, except *Antigonus*, for whom he seem'd to have a peculiar Esteem and Affection, and associated him in the Throne. Having a Jealousy that his Mother was a secret Rival of his Power, he confin'd her to Prison, where she was famish'd. At last he began to cool in his Affection to his beloved Brother and Favourite *Antigonus*, which was aggravated very much by an unlucky Occasion: For *Antigonus* returning in Triumph from the Wars, at a Time when the People were celebrating the Feast of Tabernacles, his Brother *Aristobulus* being then sick, he went into the Temple splendidly dress'd, and well attended, to sacrifice for his Success, and the good Health of the King his Brother. Some, who lov'd to promote a Misunderstanding between the Brothers, from hence took Occasion to acquaint the King with *Antigonus's* Cavalcade, in the most aggravating Circumstances, urging, That he did not appear in the Condition of a private Man, but like



one that affected a Crown. Tho' *Aristobulus* did not at first believe these Stories, yet, considering the Possibility of them, to avoid Suspicion, and consult his own Safety, he commanded his Guards to conceal themselves in an obscure Corner, and if his Brother pass'd by without Arms, to let him go quietly; but if he came armed, then to kill him; sending Word privately at the same Time to his Brother, not to come armed into his Presence. On the other hand, the Queen, who had done all the ill Offices she could in creating and fomenting Jealousies between the Brothers, persuaded the Messenger which *Aristobulus* sent to *Antigonus*, to tell him, that the King had a Mind to see him armed. *Antigonus* suspecting no ill, was coming armed to the King, but at *Straton's* Tower he was murder'd. This, and the other unnatural Murders of his Mother and Brethren, so affected his Conscience, that he died of Grief, having rein'd only one Year. He added *Iturea* to his Dominions, and compelled the People to submit to Circumcision, and other *Jewish* Rites.

*Aristobulus* being dead, his Wife *Salome* put the Sceptre into the Hands of his eldest Brother, *Alexander Jannæas*. This Prince was put by the Succession, not for any Fault or Defect in him, but because his Father loved his other two Brothers better. Being on the Throne, he began to cast a watchful Eye about him; and finding one of his Brothers endeavouring to dethrone him, he dispatch'd him out of the Way; but permitted the other, who was contented with a private Life, to live quietly, and enjoy his Favour. He marched with an Army to reduce *Ptolemais*, and having driven the Enemy within their Walls, he laid close siege to the Place. This City and *Gaza*, besides the Tower of *Straton*, and the Fortrefs of *Dora*, which *Zoilus* possess'd, were the only Places on the Coast, which were not under his Dominion. They therefore, considering that if *Ptolemais* were reduced, themselves should not be able long to oppose him, sent to *Ptolemy Latburus*, the banish'd King of *Egypt*, and then at *Cyprus*, to come and help them, assuring



furing him, that upon his Arrival, *Zoilus*, the People of *Gaza*, *Ptolemais*, and *Sidon* would join him. *Ptolemy* puffed up with great Expectation from these Promises prepares for *Syria* against the Opinion of his Friends, who dissuaded him from this Expedition, by urging, that his Enemies, particularly his Mother *Cleopatra*, would take all Advantages against him, and perhaps take *Cyprus* from him. But he was deaf to their Reasons, and hasten'd to *Syria*; where, notwithstanding on his Way he heard of the taking *Ptolemais*, he continued his March with an Army of thirty thousand Foot and Horse. Incamping near *Ptolemais*, he sent Messengers to the Town, which were not admitted, nor could he get any Answer from thence. This gave him great Perplexity; but *Zoilus* and the *Gazeans* joining him, they fell to ravaging the Country.

*Alexander* returning home, began to cast about with himself, how to gain his Point by Policy, which he could not by Force. First, he privately invited *Cleopatra* to his Interest, at the same Time openly professing himself a Friend to *Ptolemy*, whom he call'd Friend and Confederate, and promised him four hundred Talents of Silver, if he would deliver up *Zoilus*; and add his Dominion to that of the *Jews*. *Ptolemy*, like an easy Prince, swallow'd the Bait, and seized *Zoilus*; but finding himself impos'd on by *Alexander*, and discovering the Intrigue between him and his Mother *Cleopatra*, he broke Friendship with him, and marched with his Army to besiege *Ptolemais*. The Place holding out against him, he block'd it up; and with Part of his Army ravaged the Country. Upon this, *Alexander* with an Army of fifty (some say eighty) thousand Men, march'd to oppose him; but before he could come near him, *Ptolemy* taking the Advantage of the Sabbath, surprized *Azochim*, a Town of *Galilee*, and carried off ten thousand Prisoners, besides much Plunder. Then going on to meet *Alexander*, the two Armies engag'd near the River *Jordan*, where *Alexander's* Army was routed, and thirty thousand kill'd on the Spot. *Ptolemy* made no use of this Victory, but to



shew his Cruelty, which he express'd in that barbarous Instance of massacring the Women and Children, and causing their Flesh to be boil'd in Cauldrons, to make the *Jews* believe that his Army lived on human Flesh. This he did to strike the greater Terror into his Enemies.

His Mother *Cleopatra* thought it Time to check her Son's growing Greatness, therefore setting out from *Egypt* with a powerful Naval and Land Force, she landed in *Phœnicia*, was well received by the Inhabitants, and laid Siege to *Ptolemais*. In the mean Time *Ptolemy* believing it would be easy for him to recover *Egypt* in the Absence of his Mother and her Army, left *Syria* to repair thither; but not succeeding, he was obliged to pass the Winter at *Gaza*.

*Cleopatra* having taking *Ptolemais*, *Alexander Jannæus* met her there with great Presents, and was honourably receiv'd by her, as a distressed Prince that fled to her for Refuge. *Alexander* being thus in *Cleopatra's* Power, it was debated, whether it would not be more expedient to seize his Dominions, than to permit so dangerous and wealthy a Neighbour to enjoy them. The generous *Ananias*, Commander of *Cleopatra's* Forces, opposed this inhospitable Proposal, declaring it a scandalous and dishonourable Act, to abuse a Prince and Kinsman of the Queen's, who fled to her for Protection. In fine, *Cleopatra* generously concluded an Alliance with *Alexander*; after which, he took *Gaza* and other Places; but forgetting his own late Distress, he used the Inhabitants with great Cruelty, generally putting them to the Sword. His Cruelty likewise extended to his own Countrymen, who during his Absence had occasioned great Mutinies; these he put to Death, to the Number of fifty thousand; which so exasperated the rest, that they called in *Demetrius Euceres*, King of *Damascus*, to their Assistance, who cut in Pieces all *Alexander's* Soldiers that were Strangers.

*Alexander* thus deprived of his Mercenaries, was forc'd to fly to the Mountains, where six thousand *Jews*, pitying  
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ing his Misfortune, join'd him. With this Reinforcement he retrieved his Affairs, subdued the Rebels, and returned to *Jerusalem*; where he glutted his revengeful Eyes with the most horrid Scene of Cruelty that ever was acted by Man: For regaling himself at a Banquet in a very high Part of the Palace, where there was an open Prospect every Way, he order'd eight hundred Men that had been his Enemies to be fixed to Crosses, and their Wives and Children to be massacred before their Faces. This abominable Cruelty procured him the Name of *Alexander Thracides*. The rest of the Rebels, to the Number of eight thousand, fearing the same Fate, by Night withdrew from *Jerusalem*, and during *Alexander's* Reign lived in Exile.

The Civil Wars thus over, *Alexander* attack'd his Neighbours, took several Towns, and very much enlarg'd his Dominions. Then returning from this Expedition, which took up about three Years, he was well receiv'd by his People; but enjoy'd not that Felicity long, for falling sick of a Debauch, he labour'd under a Quartan Ague three Years; which, however, did not much obstruct his military Undertakings. At last quite exhausted, he was forced to submit to Fate at the Siege of *Ragaba*, on the other Side the *Jordan*. A little before his Death, he order'd his Wife *Alexandra*, whom he left Regent, to conceal his Death for some Time from the Army, that it might not hinder the Siege; and that when she had taken the Place, she should return in Triumph to *Jerusalem*: Where the chief Thing he advised her to, was to court the Pharisees, a very powerful Sect among the *Jews*, and who could by their Interest advance or depress whom they pleased. Then advising her to summon the chief of the People, and bid her shew them his dead Body, and offer it to them to do what they pleased with it, either out of Honour or Revenge; and to assure them she would do nothing in the Administration without their Advice and Consent.

*Alexandra*, after the Reduction of *Ragaba*, return'd to *Jerusalem*, and punctually observed the Directions of



her dying Husband, which succeeded to her Wish ; for all pitied the Widow Queen, and deplored the Loss of their King, whose Funeral they honour'd with more than usual Pomp and Solemnity.

*Alexander* left behind him two Sons, *Hircanus* and *Aristobulus* ; but his Wife *Alexandra* procured to have her self declar'd Queen, made *Hircanus* High-Priest, and left *Aristobulus* to lead a private Life. The Name of the Government was indeed invested in the Queen Regent, but the Administration intirely in the Power of the Pharisees, who lorded it with great Insolence over those against whom they had any Spight ; till at last they began to draw Blood ; which roused the active Genius of *Aristobulus*, who being back'd by several of Condition and Figure among the *Jews*, complained publickly of the Abuses of Government, and threatned to call the Pharisees to account. But notwithstanding these Clamours, the Queen persisted in her Confidence of the Pharisees, putting into their Hands all the Places of Strength in her Dominions, except the strong Castles of *Hircania* *Alexandria*, and *Macherus*, where she had secured her greatest Treasure.

About this Time, News was brought, that *Tigranes*, King of *Armenia*, had invaded *Syria* with an Army of five hundred thousand Men, and that he would soon be in *Judea*. This put the Queen, and all the *Jews* into a terrible Fright : Therefore they immediately dispatch'd away Ambassadors with Presents of great Value to court his Friendship, and divert his Design of attacking them. They found *Tigranes* laying close Siege to *Ptolemais*, where he received them kindly, commended their Forwardness in applying to him, and assured them of his good Inclinations. *Ptolemais* being taken, *Tigranes* is informed, that *Lucullus*, the *Roman* General, in his Pursuit of *Mitridates*, was fallen into *Armenia*, putting the Country under military Execution. Upon this, *Tigranes* was forced to return to cover his own Country, which removed the fear the *Jews* had conceived of an Invasion from that Quarter.

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Toward the End of this Queen's Reign, *Aristobolus* takes the Advantage of her Sickness, and his Brother *Hircanus*'s Unfitness to govern, seizes several strong Holds, and prepares to have himself declared King after her Death; which soon after this happened, in the ninth Year of her Reign, and the seventy thirty of her Age. *Alexandra* being dead, *Aristobolus* declared War against his Brother *Hircanus*, and in the Plains of *Jericho* they prepared to engage; when *Hircanus*'s Soldiers revolting to *Aristobulus*, *Hircanus* betook himself to a Castle for Safety. Upon this they came to a Treaty, and it was agreed that *Aristobulus* should be King, and *Hircanus* suffer'd to live quietly in the Enjoyment of his own private Fortune. This Treaty was confirm'd by publick Sanction and mutual Embraces between the two Brothers, in a great Concourse of People in the Temple.

Tho' *Hircanus* was of a quiet Disposition, and affected a retired Life; yet there were not wanting those of a more turbulent Spirit to rouse his slothful Genius, with Hopes of recovering his Right. Amongst these, *Antipater* was the most forward; he was naturally very factious, and an Enemy to *Aristobulus*, and being Governor of *Idumea*, was very powerful and wealthy, by which Means he had the *Arabs*, *Gazeans*, and *Ascolonites* always at his Devotion. He persuaded *Hircanus* to go to *Aretas*, King of *Arabia*, and desire Succours of him; which he obtain'd, upon Promise, that *Hircanus* should restore to him the Towns which *Alexander* his Father had taken. This was agreed, and *Hircanus*, returning with those Auxiliaries, is soon reinforc'd by the *Jews*, who came to join him. *Aristobulus* seeing himself overmatch'd, durst not venture a Battle, but retired to *Jerusalem*; whither *Hircanus* follows and besieges him: But *Scaurus*, *Pompey*'s Lieutenant in *Syria*, being gain'd to *Aristobulus*'s Interest, commanded King *Aretas* to draw off, on Pain of being declared an Enemy to the People of *Rome*. The King durst not disobey, but rais'd the Siege; which *Aristobulus* perceiving, fell upon his



Rear in the Retreat. and cut off about seven thousand of his Men.

Not long after, *Pompey* came into *Syria*, and took up his Residence at *Damascus*, where he was attended by Ambassadors from *Syria*, *Egypt*, and *Judea*, all loaded with Presents of prodigious Value. Nor were *Hircanus* and *Aristobulus* wanting in this Part, each of them sending his Deputy: *Antipater* appearing for the first, and *Nicodemus* for the latter. *Pompey* gave them a patient Hearing, who declared against the Government of Kings, it being the native Custom and Right of the *Jews* to be under no other Administration, but that of the Priests of their God. *Hircanus* complain'd of the Injustice done him, who being the elder Brother, was deprived of the Prerogative and Primogeniture of *Aristobulus*; who had confined him to a scanty Portion, below the Dignity of his Birth, his Brother having usurped the rest; adding besides, that he was a dangerous Enemy to the neighbouring Nations, whom he frequently infested with Incurfions and Plunderings, entertaining Pirates in his Service at Sea, and if Care was not taken, might in Time cause a Revolt of the Nation. All these Articles were attested by a thousand *Jews*, whom *Antipater* had for that Purpose prepared. *Aristobulus*, in Defence of himself, urged, That his Brother was put by the Government for his Ineptitude to reign, by which he grew so contemptible among the People, that himself was forced to take the Administration upon him, to preserve the Right in their Family. This he attested by a Parcel of Rakes and Fops. *Pompey* having heard both Sides, referred the Determination of the Controversy till his coming into *Judea*, ordering them in the mean Time to live quietly.

*Aristobulus*, perceiving that *Pompey* did not approve of his violent Proceedings, hasten'd back to *Judea*, and shut himself up in the strong Fortrefs of *Alexandriou*: At which *Pompey* was so offended, that taking the Army which he intended against the *Nabatbeans*, and some auxiliary Troops of *Syria*, he marched against *Aristobulus*.

*bulus*. *Pompey* sends to *Aristobulus* to appear before him ; which he unwillingly did, but was persuaded by his Friends, to have a Care how he made the *Romans* his Enemies. Upon his Submission, he was received, and *Pompey* set a Guard over him ; but sending *Gabinus* to *Jerusalem* to receive the Money which *Aristobulus* promised, the *Jews* of *Aristobulus's* Faction shut the Gates against him, tho' their Chief was in *Pompey's* Custody. This Obstinacy so stomached *Pompey*, that doubling the Guard over *Aristobulus*, he went in Person to *Jerusalem* ; where there was a great Division among the Inhabitants, who were very irresolute what Measures to take ; some being of Opinion to deliver up the City to *Pompey* : But *Aristobulus's* Faction were for shutting him out, and preparing for War, because he kept their Chief Prisoner. This Party prevail'd, and seiz'd the Temple, cutting down the Bridge that led to the City. The rest admitted *Pompey's* Army, and deliver'd up the City to him ; upon which he prepar'd to besiege the Temple. The Faction made an obstinate Defence for three Months at the End of which the *Romans* enter'd the Temple. During the Siege and the taking the Temple, twelve thousand *Jews* were slain. *Pompey* enter'd the Temple with several Persons, who saw the inner Part of the Sanctuary, which were forbidden by the Law to all but the Priests. *Pompey* was so well pleased with the Beauty and Sanctity of the Place, that he offered no profane Violence to the Table, Candlestick, Vessels, or sacred Treasure, which were valued at about two thousand Talents. The next Day he order'd the Temple to be cleansed, and offered Sacrifice. Then he restored the High Priesthood and Sovereignty to *Hircanus* ; but forbid him to take upon him the Title of King. After this, he made the *Jews* tributary to *Rome*, taking from them all their Conquests, and putting them under proper Governors, he left the Government of *Syria* to *Scaurus*, and carried away with him to *Rome*, *Aristobulus*, with his two Sons and two Daughters. *Alexander*, one of the Sons, found Means to escape by the Way ;



the other, called *Antigonus*, was carried to *Rome*, with his Fathers and Sisters. Thus the Diffention between the two Brothers, *Hircanus* and *Aristobulus*, was the Cause of the *Jews* Loss of Sovereignty and Liberty, which the *Romans* never before of themselves attempted : And besides the Loss of the Towns they had conquered in *Syria*, the *Romans* in a short Time exacted from them above ten thousand Talents.

*Alexander*, who had made his Escape from *Pompey*, after three Years returned into *Judea*, gathered Forces, and possess'd himself of several Places ; but *Gabinus*, who succeeded *Scaurus* in the Government of *Syria*, coming into *Judea*, pursued him. Upon which, *Alexander* retreating towards *Jerusalem* in Hopes of some Succours from thence, *Gabinus* engaged him, and slew about thirty thousand of his Men, taking as many Prisoners. *Alexander* thus routed, fled into the Castle of *Alexandriou*, whither *Gabinus* pursued and besieged him ; who seeing no Hopes of Succour, surrendered, together with the other strong Fortresses, *Hircania* and *Macheruns* ; all which *Gabinus* demolish'd. *Gabinus* returns to *Jerusalem*, takes *Hircanus* with him, and committed the Care of the Temple to him, confirming him likewise in the Priesthood ; but for the Civil Government, he put it into the Hands of Magistrates of his own choosing ; and having divided the Province into five Parts, he appointed a Court of Justice over each of them.

By this Time *Aristobulus* had been five Years a Prisoner at *Rome* ; from whence, with his Son *Antigonus*, he made his Escape, and returned into *Judea* ; where, raising Forces, he would have fortified the Castle of *Alexandriou*, but *Gabinus* prevented him. Afterwards he attempted the same at *Macheruns*, pretending to cover them with eight thousand Men ; but the *Romans* following them, at the first Charge broke and routed them, and kill'd about five thousand. *Aristobulus*, with about a thousand Men, threw himself into *Macheruns*, which he fortified as well as the Time and his Condition would permit ;

permit; but could not hold out above two Days; for being very much wounded in the last Storming of the Place, he, with his Son *Antigonus*, was taken Prisoner, and both of them were sent Prisoners again to *Rome*; where, by Order of the Senate, the Father was kept in Prison, and his Children sent back to *Judea*.

*Alexander* made some Efforts towards recovering of the Sovereignty, and got together an Army of thirty thousand *Jews*, with which he attack'd *Gabinus*, but was routed: So that *Hircanus*, who was still continued in the High Priesthood, had only the Title of Prince, without the Authority, the *Romans* being Sovereigns, and *Antipater* having the greatest Share in the Government. And now *Judea*, thus become a Prey to the Avarice of the *Roman* Governors, every General, whose Commission led him that way, plunder'd the poor *Jews* of what he could come at. Among these, the insatiate *M. Crassus* marching against the *Parthians*, came into *Judea*, and extorted two thousand Talents; which *Eleazer*, who was Treasurer of the Temple, seeing, to preserve the sacred Ornaments from his rapacious Claws, made him a Present of a Golden Obelisk, that weighed three hundred Pounds, obliging him upon Oath, not to remove any thing else from thence. But *Crassus* violating his Oath, took all the Gold he could find. After his Death, *Cossius* fell upon *Judea*, took *Tarichea*, and carried away near thirty thousand *Jews*.

The *Roman* Affairs falling into Distraction by the Difference between *Cæsar* and *Pompey*, *Cæsar* setting *Aristobulus* at Liberty, sent him with two Legions into *Judea*, to set upon one of *Pompey's* there; but *Pompey's* Faction procur'd him to be poison'd. His Body was by the Order of *Cæsar* preserv'd, till *M. Antony* caused it to be carried to *Judea*, where it was honourably interr'd in the Royal Sepulchre. Soon after, *Scipio*, by Order from *Pompey*, caused his Son *Alexander's* Head to be struck off at *Antioch*, for his former Rebellion against the *Romans*.

*Cæsar* returning victorious from *Egypt*, made some Stay in *Syria*, where *Antigonus*, *Aristobulus's* second Son,



met him, and complain'd of the hard Fate of his Father and Brother, charging *Hircanus* and *Antipater* with having possess'd themselves of the Government by Force. But *Antipater* so well pleaded his own Cause, that *Cæsar*, instead of restoring *Antigonus*, continued *Hircanus* High-Priest, and gave *Antipater* the Government of *Judea*. When *Cæsar* was gone, *Antipater*, by his Prudence, appeased all the Troubles in *Judea*. This *Antipater* had two Sons, *Phasael* and *Herod*; to the first he gave the Government of the Country about *Jerusalem*, and to the second that of *Galilee*. *Phasael* behaved himself in his Administration with great Lenity; but *Herod's* boisterous and tyrannical Carriage made him very odious to the *Jews*. *Antipater* their Father being willing to keep in with the *Romans*, that he might the longer continue in his Government of *Judea*, made *Hircanus* a very useful Instrument in the Support of his Power; for taking Advantage of his Easiness, he persuaded him to disburse the publick Treasure to the *Roman* Generals. But this growing Greatness of *Antipater* and his Sons soon became offensive to the *Jews*; the chief of which openly complain'd to *Hircanus* of several Violences and Exorbitances committed by them, particularly of the Cruelty of *Herod* to *Ezekiab* and his Companions, whom *Herod* had caused to be slay'd, for making an Incurfion into *Syria*; threatening *Hircanus* at the same Time, if he did not Justice upon *Herod*. *Antipater* hearing this, advis'd his Son *Herod* to appear at *Jerusalem* to make his Defence, but caution'd him to come with a good Guard. But that which was *Herod's* greatest Security, was the Friendship of *Sextus Cæsar* the President of *Syria*, who wrote to *Hircanus* to be tender of *Herod*, and threaten'd him if he did otherwise. *Herod* accordingly appear'd guarded before *Hircanus*, which so terrify'd his Accusers, that none of them durst make good their Charge. But *Sameas*, one of the Council, a Man of great Justice and Integrity, with much Assurance and Presence of Mind complain'd, that he never saw a Criminal appear in a Court of Justice so attended; who came more like an Invader, than

than one to take a Trial for the Breach of Justice. “ But, “ says he, this is not so much to be imputed to his Infolence, as to your Connivance, which encourages it. “ Yet know, continued *Sameas*, that this Person, whom “ you skreen from the Justice of the Laws, will one Day “ be a Scourge to you all.” Nor was he a false Prophet in this; for when *Herod* obtained the Kingdom, he was reveng’d on them, particularly on those that were his Judges.

*Herod* being thus dismissed, *Hircanus* privately advised him to make the best of his Way to *Syria*, assuring him that the Council was resolved the next Day to condemn him. *Herod* takes the Hint, and flies to *Damascus*, where disposing his Affairs in the securest Posture he could, he declared to *Sextus Cæsar*, that he would not appear before the Council if he were summon’d again. *Herod* thus escaped, the Council bitterly exclaim against *Hircanus*’s Remissness, charge him with Partiality, and assure him that the Consequence of this Neglect would fall heavy upon him one Day. *Hircanus* had Reason to believe them, but being of an easy slothful Disposition, he did not regard them.

Whilst *Herod* was in *Syria*, he by Bribes prevail’d with *Sextus Cæsar* to confer upon him the Government of *Cælo-Syria*; which having obtain’d, he rais’d an Army, and prepar’d to march against *Jerusalem*, to take Revenge upon his Judges and those that had accused him. But *Antipater* and *Phasaël* meeting him, endeavour’d to dissuade him, urging how ingrateful it would be to *Hircanus*, who had skreen’d him from Justice, and advis’d his Escape. Upon their Perswasions, *Herod* for this Time dropt his Resentment.

So long as *Julius Cæsar* liv’d, the *Jews* were held in great Honour and Esteem by the *Romans*, who made many Decrees in Favour of them: But after his Death, the *Roman* Commonwealth falling into great Dissentions, and Civil War raging among the contending Parties, *Cassius*, having made himself Master of *Syria*, exacted above seven hundred Talents of Silver of the *Jews*, with which *Antipater* caused his Sons to furnish him, and by those Means



Means kept himself in the Government of *Judea*. *Malichus* was a great Instrument in this, though underhand an Enemy to *Antipater*; of which *Cassius* was so sensible, that he had dispatch'd him, had not *Hircanus* by *Antipater* sent a hundred Talents to pacify him. Instead of acknowledging this Favour, the ingrateful Traitor *Malichus*, after *Cassius's* Departure, made it his Business to betray *Antipater*, thinking by his Death to secure the Government of *Judea* to *Hircanus*, whom he influenced as he pleased. But *Antipater* having Knowledge of this Treachery, pass'd the *Jordan*, gather'd a Party of Natives and *Arabians* to defend himself: Which *Malichus* perceiving, and that his Treason was blown, he confidently repair'd to *Antipater*, and declared his Innocence, urging how impracticable it could be for him to have any Design upon *Antipater*, whilst his Son *Phasaël* was Governor of the Country about *Jerusalem*, and *Herod* at the Head of an Army. By these fair Speeches *Antipater* is deluded into a Reconciliation; which *Antipater* still improv'd, to ingage the Traitor *Malichus* to his interest: For *Marcus*, the President of *Syria*, understanding that *Malichus* underhand was designing Alterations and Divisions in *Judea*, had put him to Death, but for good-natur'd *Antipater*, who interceded for him. This Credulity cost *Antipater* dear; for *Cassius* and *Marcus* not only confirm'd *Herod* in the Government of *Cælo-Syria*, with a great Addition of Land and Naval Force, but promised him the Kingdom of *Judea*, when the War between them and *Antony* was over. *Malichus* from hence dreading *Antipater's* Greatness, which by the Promotion of his Son would be very much advanced, resolved to take him off; therefore corrupting *Hircanus's* Butler, he caused him to be poison'd at an Entertainment in *Hircanus's* Palace. *Phasaël* and *Herod* had for some time suspected *Malichus's* Designs on their Father; but when they heard of his Death, they concluded *Malichus* the Author of it. *Herod* was for immediately revenging it; but *Phasaël*, for fear of a Civil War, thought it more expedient to suppress their Resentment, till a convenient opportunity presented; and

and therefore accepting *Malichus's* Satisfaction, he seem-  
ed to be reconcil'd.

In the mean Time Affairs in *Samaria* being in great Disorder, *Herod* having composed them, prepares with a great Guard to go to the Feast at *Jerusalem*. *Malichus*, who was conscious to himself of the Ill he had done, and dreading *Herod's* impetuous and revengeful Spirit, persuaded *Hircanus* not to suffer *Herod* to enter the City in that Manner; which *Hircanus* did, sending to *Herod* not to profane the Holy Ceremonies with his Soldiers. But *Herod* despising this Admonition, enters the City by Night, which put *Malichus* into a terrible Fear. However, betaking himself to his old Arts of Diffimulation, he came to *Herod*, and with Tears in his Eyes deplor'd the Death of his dear Friend *Antipater*, as he call'd him; though at the same Time he had provided himself of a good Guard. *Herod* finding he could not fairly come at him then, by Advice of his Friends conceals his Revenge, and treats *Malichus* civilly: But having by Letters signified to *Cassius* the Death of his Father, and his Suspicion that *Malichus* was the Cause of it, *Cassius*, who had long entertain'd a secret Grudge against *Malichus*, gave Leave to *Herod* to revenge it as he thought fit, giving Order to the Officers to stand by *Herod*. *Malichus*, who knew he could be safe no where within the Reach of *Herod*, intended to go to *Tyre*, where his Son was kept as an Hostage. This City held out for *Cassius* against *Antony*, and *Malichus* thought, if he could possess himself of it, the Government would of Course fall to his Share. But before he could put this Project in Practice, *Herod* pursued him, and caused him to be stabb'd on the Shore.

*Cassius* having left *Syria*, a Tumult arose in *Judea*, occasion'd by a Revolt of some *Jews* at *Jerusalem*, who, being headed by one whose Name was *Felix*, attack'd *Phasaël*. *Herod*, who was then at *Damascus* with *Fabius* the Governor, impatiently prepares to succour his Brother, but is prevented by a Fit of Sickness. But *Phasaël* so well defended himself, that he drove *Felix* and his



Party into a Tower, where he made them compound for their Lives and Liberty. This Disturbance was owing to *Hircanus's* Connivance and Neglect, for which *Phasaël* chides him, and reproaches him with Ingratitude, in favouring his Enemies against him, who had heap'd so many Benefits on him. At this Time *Malichus's* Brother was possess'd of several fortified Places, particularly of the strong Castle of *Massada*: But as soon as *Herod* recover'd, he dispossest him of them.

*Antigonus*, the Son of *Aristobulus*, was not idle all this Time. For having brib'd *Fabius* to his Interest, with the Assistance of his Father-in-Law and his Friends, he got together an Army, and attempted to possess himself of *Judea*. But *Herod* march'd against him routed and expell'd him. Upon which *Herod* returns in Triumph to *Jerusalem*, where he is magnificently receiv'd by *Hircanus* and the People; but especially by *Hircanus*, whose Grand-daughter, *Mariamne*, he had married; though he had before married *Dore*, by whom he had his eldest Son *Antipater*.

After the Defeat of *Cassius* at *Philippi* by *Mark Antony* and *Octavius Cæsar*, *Antony* marching into *Asia*, arriv'd in *Bitynia*, where he received the Deputies of all those Nations that had been of *Cassius's* Faction. Amongst these were those of the *Jews*, who complain'd to *Antony* of *Phasaël* and *Herod*; that *Hircanus* indeed had the Name of Sovereign, but that those two Brothers had assum'd the Power. But the *Jews* were mistaken in their Hopes of Redress from *Mark Antony*, whom *Herod* had before, by great Presents, so ingaged in his Interest, that he would not so much as admit the *Jews* to confront *Herod*. But when *Antony* came to *Ephesus*, he readily entertain'd Ambassadors from *Hircanus*, who sent him a Crown of Gold, and pray'd him to give Liberty to the *Jews*, whom *Cassius* had made Slaves; which he granted.

Those *Jews* who were Enemies to *Herod* did not desist upon *Antony's* first Refusal to hear them, but sent a hundred of the most considerable among them to him at *Daphne*,

*Daphne*, near *Antioch*; but to no purpose, for *Hircanus* supported the two Brothers: And this Impeachment, instead of doing harm, prov'd advantageous to them; for after *Antony* had heard all that they alledg'd, he constituted *Phasaël* and *Herod* Tetrarchs, and gave them the Government of *Judea*. This he confirmed by Letters to the *Jews*: And to oblige them to obey him, he detain'd fifteen of the hundred as Hostages, whom he had put to Death, but for *Herod's* Intercession. However, the *Jews* continue their Importunity, and in most pressing Instances, which they sent by a thousand of their best Men, beg Relief; but *Antony* is deaf to their Complaints, and resolves to support *Herod*, sending a peremptory Order to the Magistrates to assist *Herod* in the Recovery of his Government. *Herod* repairs to *Jerusalem*, and meeting several of the *Jews* without the City, advised them to receive him, expostulating with them the Danger of disobeying him, and provoking the *Roman* General. But they despising both his Advice and Threats, without any more to do, fell upon him and his Attendants, killing some and wounding others. *Antony* hearing of these Commotions, was so enraged, that he order'd the fifteen Hostages to be put to Death, and threaten'd a severe Revenge against the rest.

*Herod's* Hopes thus blasted in his Attempt to recover the Government, another Accident immediately fell out, which seem'd utterly to extinguish them. *Antigonus* upon his Defeat by *Herod* fled to *Parthia*, where he was kindly receiv'd and protected: And after he had establish'd an Interest among the most considerable of them, he promised them a thousand Talents, and five hundred of the finest Women, if they would invest him with the Government of *Judea*. The *Parthians* closed with him, and the King sent his Son *Pacorus*, and his General *Barzapharnes* with a powerful Army to invade *Judea*. Dividing the Army, *Pacorus* march'd along the Coast, and *Barzapharnes* through the Inland Country. *Pacorus* coming to *Tyre*, they refused him Entrance; but those of *Sidon* and *Ptolemais* admitted him. *Pacorus* having *Antigonus* with him,



him, the *Jews* that dwelt about *Mount Carmel* join'd them, as did many others in their March, so that their Army was vastly increased by that Time they came to *Jerusalem*; where the Faction that hated *Phasaël* and *Herod* declare for *Antigonus*. *Herod* made some faint Efforts to keep the City, but is soon forced to fly. The *Parthians* entring *Jerusalem* seize *Hircanus* and *Phasaël*, and put them in Irons. And now *Herod* considering himself in a Country of Enemies, and seeing no Hopes of Safety but in a speedy Flight, made the best of his Way to *Rome*, taking his Mother with him. In their hasty March the Chariot, in which his Mother was, was overset, and she in great Danger of being kill'd. *Herod* affrighted partly at the Danger he saw his Mother in, and partly at the Approach of a pursuing Enemy, would have stab'd himself; but his Friends interposing, beg'd of him to have Regard to his own Life, for his Mother's and their sake; who must unavoidably fall into the Enemy's Hands, if he destroy'd himself. *Herod*, at their Persuasion, resumes his Reason, and applying what Remedies the Time would permit to his Mother, comforts his Friends, and continues his Flight to the Castle of *Massada*. The Number of those who accompanied him in his Flight was about nine thousand; so that though he was frequently attack'd in his March, he came off victorious. When he came to *Reffa*, a Town of *Idumea*, his Brother *Joseph* met him; where consulting what Course to take, and considering that the Castle of *Massada*, whither they intended to fly, was not capable of receiving so great a Force as was with them, they concluded it would be most expedient to separate. Accordingly furnishing them with Provisions, they parted in small Bodies. Then disposing of the Women (who were eight hundred in all) and the best of their Baggage in the Castle of *Massada*, where there was Plenty of Water and Provisions, *Herod* with his Party march'd to *Arabia*.

*Antigonus* being thus possessed of *Judæa*, was very much concern'd at the Escape of the Women, whom he intended to have deliver'd to the *Parthians*, with the Mo-

Money he promised them : But that which gave him the greatest Uneasiness, was his Fear that the *Parthians* would restore *Hircanus* ; to prevent which, he caused *Hircanus's* Ears to be cut off, to render him incapable of the High Priesthood. *Phasaël*, no longer able to support himself in his dishonourable Circumstances, put an End to his Life and Sufferings by a voluntary Death ; for being in Chains, he had not the Liberty of his Hands to dispatch himself ; and therefore having no other Opportunity, he beat his Brains out against the Stone Wall. As for *Hircanus*, he continued Prisoner with the *Parthians*.

*Herod* being arrived on the Borders of *Arabia*, not in the least doubting of Succour from *Malchus* the King thereof, whom he had formerly very much obliged, sent to him to acquaint him with his Condition, requesting a Supply of Men and Money ; offering his Brother *Phasaël's* Son (for he had not as yet heard of *Phasaël's* Death) for a Hostage, till he paid him. *Malchus* fearing to disoblige the *Parthians* who were near Neighbours to him, dispatched Messengers to *Herod* to forbid him entering his Dominions. *Herod* was very much perplex'd at this Treatment, but could not help himself ; therefore going thence he went to *Egypt*, where he was kindly receiv'd and entertain'd by *Cleopatra*. Afterwards with much Difficulty and Danger in passing the Seas he landed at *Brundisium* in *Italy*, from whence he went directly to *Rome* ; where he acquainted *Antony* with all that had happen'd in *Judea*, and with what Difficulty he had made his Escape from thence. *Antony* was touch'd with *Herod's* Misfortunes ; and considering the Uncertainty of worldly Affairs, which from the happiest Condition are often reduced to the most miserable ; and regarding the former Friendship with his Father, and the Usefulness of *Herod's* active Spirit, (at the same Time not forgetting the many Presents he had made him to procure his Favour) not only vigorously prosecuted his Cause, but engag'd *Octavius Cæsar* in his Interest ; who, partly for his Father *Antipater's* Sake, and partly to oblige *Antony*, who he knew was fond of *Herod*, resolv'd to forward his Affairs all he could.



These calling a Senate spoke largely in behalf of *Herod*, setting out his Services to the *Roman* Commonwealth in the most ingaging Circumstances; insomuch that the Senate declared *Herod* King, and *Antigonus* an Enemy to the People of *Rome*, for having accepted the Government of *Judea* from the *Parthians*.

Whilst Things went on thus successfully on *Herod's* Side at *Rome*, his Family, who were block'd up in the Castle of *Massada* under the Care of *Joseph*, *Herod's* Brother, were hardly press'd by *Antigonus*; for being in great Want of Water, they were just upon the Point of surrendring, *Joseph* intending with about two hundred of his nearest Relations and Friends to escape to *Nababus* King of *Arabia*, who had repented of his late Neglect and Unkindness to *Herod*. But Providence prevented that Design; for a great Shower of Rain falling by Night, all their Cisterns were fill'd with Water, and they had no Occasion for Flight. The Besieg'd upon this took Courage; and the Place being naturally strong, and well fortified by Art, they took their Opportunity of falling on *Antigonus's* Soldiers, sometimes by open Sallies, other Times by Surprize, that they cut off many of them.

In the mean time *Ventidius*, *Antony's* Lieutenant, being by Order of the Senate sent to drive the *Parthians* out of *Syria*, having done that, enter'd *Judea*, under Pretence of succouring *Joseph*; but his real Design was to extort Money from *Antigonus*; after which he left *Judea*.

*Herod* returning from *Italy* to *Ptolemais*, soon got together a considerable Army, consisting of Foreigners, as well as *Jews*; and to let *Herod* see that *Antony* was in earnest, *Gellius* was sent with Orders to *Ventidius* and *Silo*, who commanded a Party in *Judea*, to assist *Herod* in the Recovery of his Kingdom. As for *Ventidius*, though he was sent to drive the *Parthians* out of *Syria*, and to reduce the Country to their Obedience to *Rome*, he afterwards imploy'd his Forces in plundering; and *Judea* being *Silo's* Province, by frequent Bribes he inclin'd to favour *Antigonus*. But neither of them daring to disobey these Orders of *Antony*, they join'd *Herod*; by which Means *Herod*  
once

once more saw himself in a Condition of taking a plenary Revenge on all his Enemies. Most of the *Galileans* join'd him in his March : And *Joppa* lying between him and *Massada*, where his Relations were shut up, he thought it expedient to take in that Place, lest the Enemy should from thence attack him. He soon made himself Master of it, set his Friends at Liberty that were in *Massada*, and taking the Castle of *Ressa* marched directly to *Jerusalem* ; where he incamped on the West Side of the City. *Antigonus* had provided the Place with all warlike Munition, and a good Garrison, which with Darts and Stones from the Walls, and flying Parties, frequently making Excursions, very much infested *Herod's* Army. *Herod*, hoping to make easy Work of it, sent a Herald about the Walls to proclaim Indemnity to all that would submit. *Antigonus*, from the Wall directing his Speech to *Silo* and the *Romans*, argued the Injustice they did him in transferring the Crown from him, who was of Royal Descent, to a Plebeian and Half-*Jew*, as *Herod* was ; adding, that if they were so offended with him for receiving the Kingdom from the *Parthians*, that they would remove him ; yet there were many of the Royal Race left who had no way offended the *Romans*. After these Reproaches on both Sides, they came to Acts of Hostility, and *Antigonus's* Men behaved themselves so bravely, that they soon drove the Enemy from the Walls.

*Silo* having been corrupted by *Antigonus*, did underhand do him all the Service he could ; particularly in employing some of his own Creatures, in whom he could confide, to demand more commodious Quarters, and better Pay, and complain that they wanted Forage and Provisions, which *Antigonus* had destroyed in all the Country thereabout. This nettled *Herod*, who, fearing that the *Romans* would desert him, told *Silo*, he ought to consider, that he was not only sent by *Cæsar* and *Antony*, but by the whole Senate ; and to remove any Cause of Complaint among the Soldiers, he would take immediate Care, that they should be plentifully supplied with all things necessary. *Antigonus* had notice of all that pass'd, and with



flying Parties and Ambuscades often intercepted and cut off the Convoys that were design'd for *Herod's* Army and the *Romans*: But *Herod*, who was as active and diligent as his Enemy, very often came up with them, and pursu'd his Advantages so closely, that at last with much Difficulty he recover'd all *Galilee* from *Antigonus*. After this he clear'd the Country of Thieves, who in great Bodies plunder'd the Towns and People.

All this while the Siege of *Jerusalem* went on but slowly; and that which retarded it the more was, *Ventidius* had sent for *Silo* to come to assist him to drive the *Parthians* out of *Syria*. But after *Ventidius* in a pitch'd Battle had fought and routed the *Parthians*, and kill'd their General *Pacorus*, he sent *Machera* with auxiliary Troops to *Herod*; who proved more an Enemy than a Friend, taking all Advantages against the *Jews*, whether Friends or Foes. *Herod* so deeply resented this, that he threaten'd to complain to *Antony*; but *Machera* appeas'd him, and they were reconcil'd. However, *Herod* seeing his Affairs move very slowly, and the *Roman* Generals very cool in his Interest, resolv'd to repair to *Antony*, leaving his Brother *Joseph* to observe *Antigonus*. Taking a good Party with him, he by swift Marches came to *Antioch*, where he met with a Reinforcement; with which he clear'd the Country, as he went, of a rascally barbarous People, who were very troublesome to Passengers. *Antony* was at that Time besieging the City *Samosata* upon the River *Euphrates*; but hearing that *Herod* was coming with a Reinforcement, and that he had destroy'd the barbarous People in his March, he drew out the Army to receive him. Upon his Approach *Antony* went out to meet him, saluted and embraced him, and shew'd him all the Marks of Friendship and Esteem. *Antony* having ended the War in those Parts, constituted *Sosius* Governor of the Province, leaving the Army with him; and commending *Herod* and his Affairs to him, he went for *Egypt*. *Sosius* sent *Herod* back to *Judea* with two Legions, and himself follow'd with the rest of his Army.

In the mean Time *Joseph*, in the Absence of his Brother, forgetting his Instructions, with a Detachment march'd towards *Jericho* to gather Forage; but the Party he had with him consisting of raw unexperienced Fellows, were easily circumvented by *Antigonus's* veteran Troops, who were well acquainted with all the Avenues and Passes of the Country, and easily defeated *Joseph* and his Men. *Antigonus* hearing of this Defeat, order'd *Joseph's* Head to be cut off, setting the Price of fifty Talents for the Redemption of it. Upon this the *Galileans* revolt, and *Herod's* Friends come by the worst every where in *Galilee*. Whilst he was in *Daphne*, his Brother's Defeat and Death were told him, of which he had some Hints in a Dream a little before: Whereupon he hasten'd to Mount *Libanon*, where taking eight hundred of the Natives of the Place, and one *Roman* Legion, he came to *Ptolemais*; from whence marching at Night he pass'd thro' *Galilee*, subduing all that came in his Way, and forcing the rest into the strong Holds; who upon *Antony's* Approach take the Opportunity of the Night, and make their Escape thence.

Whilst *Herod* was at *Jericho*, a Party of six thousand of the Enemy came resolutely down the Hills, and put the *Romans* into a great Consternation, beating back the Van-Guard, and pursuing them home to their Camp; where they so warmly engag'd them, that *Herod* himself was wounded in the Side. This Success flush'd *Antigonus*; who being impatient of disputing it in little Parties, sent an Officer of his named *Pappus* to *Samaria* for Men, that he might face the Enemy in the Field. But *Herod* meeting *Pappus* routed and pursued him to *Jericho*, where the Action was renew'd; for the Town being full of Men, they made an obstinate Defence; so that this seem'd the most bloody Part of the War, dead Bodies lying in Heaps on the Ground. In the Heat of this Action a most violent Storm fell, which prevented *Herod's* Party gaining a compleat Victory; otherwise, had they march'd to *Jerusalem*, they had at once put an End to the War: For *Antigonus's* chief Force being broke at the Action of



of *Jericho*, he himself began to despair of further Safety in the City, and had Thoughts of quitting it.

By this Time *Herod* had spent above two Years in the Recovery of *Judea* since he was declared King of it at *Rome*. Considering therefore, that as long as *Jerusalem* held out, his Possession of other Places would be very precarious, (for *Antigonus's* Party either by Surprise, or superior Force, often dispossessed him) he resolved to bend his whole Force against the Capital, and by reducing that put an End to the War. In order to which, and in Imitation of *Pompey*, he came and incamped before the Temple which he encompassed with a triple Trench. His own Army consisted of about thirty thousand ; to which *Sosius* brought eleven Legions of Foot, and six thousand Horse, besides the auxiliary Troops of *Syria*. *Antigonus* had a strong and numerous Garrison, and was resolv'd to hold out to Extremity. *Herod*, considering that the Siege would be long and doubtful, unless he could cut off their Provisions, which they found Means to convey into the City by Stealth, so disposed his Troops, that he shut up all Avenues to it. Then having prepared his Engines for Battery, he weaken'd the Walls in many Places. The Besieg'd made a vigorous Defence, and by frequent Excursions burnt the Engines, and ruin'd the Works ; where-ever *Herod* had made a Mine, the *Jews* in the City countermined, which occasion'd many subterranean Engagements. The *Jews* were at last very much streighten'd for Provisions ; but, animated by Despair, they resolved to give the Enemy as much Trouble as they could. At last being no longer able to resist, *Herod* enter'd the City, the *Jews* obstinately retiring into the Inner Temple ; but were pursued thither. And now all Things are in the utmost Confusion, Death and Slaughter raging every where, without Distinction of Age or Sex. The *Romans*, exasperated at the obstinate Defence of the Place, spare none within their Reach ; and *Herod's* Party resolving to extirpate the Faction, put them all to the Sword where-ever they found them. *Antigonus* seeing all lost, thought it best to submit, but not to *Herod* ;  
for

for seeing from a Tower where *Sofius* the *Roman* General was, he descends, and threw himself at his Feet. *Sofius* ungenerously insults over the wretched *Antigonus*, calling him Woman, and puts him under a strong Guard.

*Herod* being intirely possessed of the Place, his next Care was to preserve it from Plunder. But he found it a difficult Matter to restrain his Men, especially the Mercenaries, who were for seizing all they laid Hands on. But at last, partly by Intreaty and Threats, and partly by Force, he quieted them, and the City and Temple escaped plundering. Then *Sofius* having rewarded his Officers and Soldiers, left *Jerusalem* to *Herod*, and took *Antigonus* bound along with him to *Antony*. But *Herod* fearing that if *Antigonus* should be suffer'd to live, and be carried to *Rome* to *Antony*, he might probably before the Senate be permitted to dispute his Right with him; and *Herod* further suggesting to himself, that *Antigonus* was of the Blood Royal of *Judea*, but himself of mean Extraction, and therefore, tho' the Senate had declared him an Enemy to the People of *Rome*, yet they might possibly transfer the Right of the Crown to his Children, who were innocent : These Thoughts gave *Herod* much Perplexity. But, to put the Matter out of Dispute, he made use of his old Argument, Bribery; and sending a noble Present to *Antony*, then at *Antioch*, he persuaded him of the Necessity of taking off *Antigonus*. *Antony* had a great Mind to preserve *Antigonus* to grace his Triumph; but being convinced by *Herod's* Gold more than any other Reason, that so long as *Antigonus* lived, the *Jews* would never quietly acknowledge *Herod* for their King, he ordered his Head to be struck off. This was an ungenerous Act of *Antony*, and without Precedent; for he was the first *Roman* General that subjected a conquered Prince to so vile a Punishment. Thus ended the Reign of the famous and illustrious House of the *Asmoneans*, who had held the Government of *Judea* a hundred and twenty six Years, and which might have continued longer in their Family, but for their intestine Diffensions.



All this while *Hircanus* the High-Priest remain'd a Captive with the *Parthians*, whose King *Phraates*, in Consideration of his Birth and Character, treated him with great Courtesy; and discharging him from his Irons, permitted him to reside at *Babylon*, where a great Number of *Jews* dwelt, who paid him not only the Reverence due to him as High-Priest, but the Honour due to a King. *Hircanus* had been happy if he had contented himself with his present Condition, and to which the *Jews* endeavoured to incline him, assuring him they would always acknowledge him for their High-Priest and King. But *Hircanus* hearing that *Herod* was established in the Kingdom of *Judea* by the *Romans*, and desirous of returning to his native Country, began to entertain great Hopes of *Herod's* Friendship, whose Interest he had formerly favour'd and saved his Life. The *Jews*, to obviate these Hopes, urged his Incapacity of the Pontifical Dignity by Reason of the Loss of his Ears, which *Antigonus* had cut off; and as for his Expectation of a Recompence for former Benefits heap'd on *Herod*, they advised him to consider that Kings were apt to forget Favours conferred on them in a private State, and that their Affection was as mutable as their Fortune.

*Hircanus* could not more studiously push his Return than *Herod* desir'd it, who wanted to have him in his Power. For *Herod's* Jealousy continually suggested Apprehensions of Danger to him, and particularly from the *Asmonean* Family, the Chief of which now was the captive Pontiff *Hircanus*. He therefore sent a splendid Ambassy with rich Presents to *Phraates* King of *Parthia*, desiring him, and the *Jews* that liv'd in his Dominions, not to deny him the Satisfaction of paying his Gratitude to *Hircanus*, his Benefactor and Preserver. Upon these Solicitations *Phraates* dismiss'd *Hircanus*; and *Herod*, the better to colour his Treachery, received him with all outward Formality and Respect, giving him the Preference in all publick Assemblies, and calling him Father. *Hircanus*, according to the Law, being incapable of continuing in the Office of High-Priest, by reason of the Mu-

tilation of his Body, *Herod* began to cast about with himself how to avoid all Occasion of Sedition in the Choice of a Successor to *Hircanus*, which he concluded he could not do if he should confer that Honour upon any one of an illustrious Family, and therefore he bestow'd it on *Hananel*, a *Jewish* Priest, whom he brought from *Babylon*. This gave great Offence to *Alexandra*, *Hircanus's* Daughter, and Mother to *Aristobulus* and *Mariamne*, *Herod's* Wife, who stomaching the Contempt put upon her Family by laying aside her Son, and obtruding a Foreigner into the Pontificate, she wrote to *Cleopatra*, Queen of *Egypt*, to incline *Antony* to bestow that Honour upon her Son. *Herod* soon got Notice of these Transactions, and calling a Council, charged *Alexandra* with stirring up Sedition, and attempting an Alteration in the Government: But she easily cleared her self, declaring the Truth, and that she had no other Design in writing to *Cleopatra* but to preserve the Honour of the Priesthood in her Family, which was their Right. Upon this they were reconciled, and *Herod* deposing *Hananel*, created *Aristobulus*, *Alexandra's* Son, and Brother to his Wife, High-Priest. This Reconciliation did not last long; for *Herod's* Jealousy made him have a watchful Eye over his Mother-in-law, of whom at last he grew so suspicious, that he confined her to the Court, and forbid her concerning her self in any Part of the Administration. This exasperated *Alexandra*, who was a Woman of a haughty Spirit, and could not with any Temper bear the Loss of her Liberty; therefore she again sent to *Cleopatra*, deploring her present Condition, and desiring Relief. *Cleopatra* orders her to repair to *Egypt* with her Son, and assures her of Protection. This Advice pleased *Alexandra*, and she prepared immediately for their Departure, concealing her Design from *Herod*. In order to their Escape, she had privately prepared two Biers, in which their Servants were to carry them to the Sea-side, where a Vessel lay ready to convey them to *Egypt*. But this Stratagem miscarried by the Treachery of a Servant, who communicated it to one *Sabbion*, who had formerly been suspected



ed of having a Hand in the poisoning of *Antipater*, *Herod*'s Father. *Sabbion* hoped, by discovering this to *Herod*, to make his Peace with him. *Herod* suffer'd them to pass a little Way, and then seized and brought them back. But fearing *Cleopatra*'s Power, who had espoused their Interest, he was forced to suspend his Resentment, and seeming to pardon them, he carried himself with a great deal of Kindness; but at the same Time meditated a Revenge, especially on *Aristobulus*, whom he was resolved to remove, but at present wanted an Opportunity, which soon after offer'd

At the Feast of Tabernacles *Aristobulus* was to officiate as High-Priest: He was a very beautiful Person, tall and well shaped, and in the eighteenth Year of his Age. Being dressed in the Pontifical Robes, he with great Majesty and State ascended to the Altar, where he perform'd the sacred Rites with a charming Grace and becoming Reverence, which so attracted the Eyes of the whole Assembly, that it brought to their Minds the noble Acts of his Royal Grandfather *Aristobulus*, whose Family they thought deserved a better Condition than at present they enjoy'd. These and such like Speeches they murmur'd so loud, that *Herod* heard them: All which did but hasten the Royal Youth's Fate, tho' for the present *Herod* suppress'd his Malice. Soon after the Feast of Tabernacles *Herod* perpetrated his wicked Design on *Aristobulus*, causing him to be drown'd as he was bathing; and upon his Death restored *Hananel* to the High-Priesthood.

*Alexandra* hearing of the untimely Fate of her Son, is inconsolable, and hardly detain'd from laying Hands on her self. She suspects the Cause of his Death, but durst not mention it, wanting Means to revenge it. *Herod*, to wipe off all Suspicion from himself, visits *Alexandra*, and professes his Innocence; and to incline her to think him sincere, he put on such a counterfeit Sorrow, that any one else would have believed him, but the injured *Alexandra*, whose Resentment check'd her Belief, and would not suffer her to be impos'd upon by his hypocritical Tears.

*Alexan-*

*Alexandra's* Grief finding no Abatement, she at last projects a Way to do her self Justice on the Author of her Son's Murder. She acquaints *Cleopatra* with *Herod's* Treachery, and the untimely Death of her Son, aggravating her Loss in the most heightening Circumstances. *Cleopatra* makes the Case her own, and resolves to have her righted, continually solliciting *Antony* to revenge the Death of *Aristobulus*, urging how unjust it was in *Herod*, after he had usurped the Kingdom, thus inhumanly to persecute that unhappy Family. *Antony*, at the Importunity of *Cleopatra*, comes to *Laodicea*, and sends for *Herod* to clear himself of this Accusation concerning the Death of *Aristobulus*. *Herod* not daring to trust to the Merits of his Cause, and dreading *Cleopatra*, who made it her Business to incense *Antony* against him, was in great Perplexity what to do: But the Necessity of the Thing soon dictated to him, and it was to no Purpose to dispute the *Roman* General's Will. Therefore constituting his Uncle *Joseph* Governor of the Kingdom in his Absence, he charged him, if Things should go amiss with him before *Antony*, to dispatch his Wife *Mariamne*, which he pretended he did out of Excess of Love to her, not being able to bear the Thought of another's enjoying her after his Death.

*Herod* fearing the worst, knew Gold, if any thing, must secure his Head; and therefore taking a great Sum with him, he confidently went to *Antony*, who received his Presents, and him for their Sake. Insomuch, that instead of hearing and inquiring into the Case, he defended *Herod*, and told *Cleopatra*, That it was below a King to give Account of his Actions to any, which if he did, he deserved no longer to be King. *Cleopatra's* Hatred (as it proved afterwards) to *Herod*, did not proceed so much from the Abhorrence of his cruel Actions, as the Desire she had of getting him condemn'd, that she might have his Kingdom, of which *Antony* was appriz'd; therefore before he set forward on his Expedition against the *Parthians*, he gave *Cælo-Syria* to *Cleopatra* in Lieu of her Expectance from *Judea*. *Herod* having made his Peace,



and secured his Interest in *Antony*, takes his Leave, and returns home ; where he no sooner arrives, but he is accosted by his Sister *Salome* with an Accusation of indecent Conversation between his Uncle *Joseph* and his Wife *Mariamne*. This was grounded on a Pique *Salome* had contracted against the Queen, who valuing her self on her high Birth, despised the obscure Extraction of *Herod's* Family. The Queen clear'd her self of these malign Aspersions ; and *Herod* not only accepted her Reasons, but asked Pardon for entertaining ill Thoughts of her Virtue. However not knowing how viciously inclined his Uncle *Joseph* might be, he dispatched him, and shut up his Mother-in-law in close Confinement.

After this he found out *Cleopatra's* sordid Temper, which he appeased with many and rich Presents. And now having quieted his Enemies at home, and secur'd his Interest abroad, he made War with good Success against the *Arabians*, whom he brought to Terms, and made them court his Friendship. Then returning home, he is received with great Esteem and Respect by his People for his Courage and Conduct. But just as this Sun-shine of Prosperity broke out upon him, a Disaster happened which had like to have ruined all his Hopes ; for *Antony* being worsted at the Battle of *Actium* by *Augustus Cæsar*, he had Cause to fear lest *Augustus* should take away his Kingdom for having been so firm a Friend to *Antony*. This Misfortune rous'd his Jealousy, and where-ever he look'd he thought he spied an Enemy ; but when he consider'd *Hircanus* was living, and that he was the only one of the Blood Royal, he resolv'd to put an End to his Life, and his own Fears. To effect which, an Occasion soon presented : *Alexandra*, *Hircanus's* Daughter, seeing her Father supinely careless and unconcern'd at the Miseries of his Family, earnestly press'd him not so tamely to suffer *Herod* to be the Scourge and Ruin of them, but to demand Aid of *Malchus*, King of *Arabia*, who would not fail to assist him ; adding, that if *Cæsar* should call *Herod* to Account for his former Friendship to *Antony*, which might reasonably be expected, the Crown would

no

no Doubt return to him. *Hircanus* at first refused to meddle in so dangerous an Affair; but his Daughter's Ambition and Importunity 'at last prevailed, and he wrote Letters to *Malchus*, which he sent by (c) *Dositheus*, whom he thought he had made secure in his Interest: But the treacherous Wretch betrayed him to *Herod*: Who to make the Thing more plain and evident against *Hircanus*, injoin'd *Dositheus* Silence, bid him take the Letter, and carry it to *Malchus*, the King of *Arabia*, who would not fail to give him an Answer, which when he had got, he ordered him to bring it to him. *Dositheus* dispatches away to *Malchus*, and having delivered *Hircanus*'s Letter, he soon received an Answer, which he immediately brought back to *Herod*, who sending for *Hircanus* taxes him with holding Correspondence with the King of *Arabia*, which he denying, *Herod* produced *Malchus*'s Letter. *Hircanus* being thus convicted had nothing to say for himself; upon which *Herod* caused him to be put to Death, being in the eighty first Year of his Age.

*Hircanus* thus disposed of, *Herod* prepared to wait on *Cæsar*, expecting no kind Treatment, because of his former Friendship to *Antony*: However, suspecting his Mother-in-Law *Alexandra* might in his Absence occasion some Tumult or intestine Disturbance, he committed the Government to the Care of his Brother *Pherora*, whom he order'd to convey his Mother, Sister, and other Relations, to the Castle of *Massada*. But considering that by reason of the old Grudge between the Queen and his Relations, he disposed of her and her Mother *Alexandra* in the Castle of *Alexandria*, the Charge of which he committed to *Joseph* and *Sobemus*, two faithful Confidants of his. But he gave them Commission, as he had done before to his Uncle *Joseph*, that if they should hear Things went amiss with him at *Cæsar*'s Court, they should destroy

(c) *Dositheus*. This *Dositheus* had little Reason, if any, to betray *Hircanus* to *Herod*; for *Herod* was a declared Enemy of *Dositheus*, who was a

near Kinsman of *Joseph*, whom *Herod* caused to be murder'd; and a little before his Brethren were slain at *Tyre* by *Antony*.



destroy both his Wife and her Mother, and preserve the Kingdom for his Sons and his Brother *Pherora*.

*Herod* having thus disposed his Family and other Affairs, went to *Rhodes* to meet *Cæsar*: Where being come into his Presence without his Diadem on, but otherwise dressed in his usual Robes, he owned his Friendship for *Antony*; that he had assisted him often with Money and Provisions, and was always ready to sacrifice his Life and Fortune for him, to whom he ow'd both; but now the Face of Affairs being changed, he told him he would be as faithful to him as he had been to *Antony*. This *Herod* deliver'd with such Intrepidity, and so becoming an Air, that *Cæsar*, mightily pleas'd with the Magnanimity and Spirit of the Man, caused him to put on his Diadem again, confirmed him in his Kingdom of *Judea*, and received him into his Friendship, assuring him that he should have the same Esteem for him that *Antony* had.

*Herod* coming off thus beyond all Hopes or Expectation, joyfully attended *Cæsar* into *Egypt*, by the Way making him and his Officers many considerable Presents: After which he returned to *Judea* loaded with Honour and Power, to the great Wonder and Surprise of the People, who expected from this Interview a different Turn of Affairs in his Fortune. As *Cæsar* returned from *Egypt*, *Herod* received him at *Ptolemais*, where he entertained him with Royal Magnificence, hospitably treating his Army, and furnishing them with all Necessaries in great Plenty. This generous and munificent Temper of *Herod's* pleased *Augustus's* covetous Humour, who was as ready to receive, as the other was to offer. Upon *Cæsar's* Departure *Herod* made him a Present of eight hundred Talents, and was so liberal to all, that he seemed profuse, beyond the Wealth and Revenues of his Kingdom.

At his Return to *Judea* he found a great Disorder in his Family, especially in his Wife and her Mother, who were so incensed at their Confinement, and the Charge he left with their Keepers to put them to Death, if Things went amiss with him upon his meeting *Cæsar*, that they reproached him to his Face, especially *Mariamne*, who not

only upbraided him with his cruel Design on her Life, in case of his Death, but when he with Pleasure related to her the Success of his Interview with *Cæsar*, and the Honour done him, it was plain Matter of Grief to her. This Aversion tortur'd *Herod*: Honour dictated Revenge to punish this Woman's Pride, but then Love interceded. His own Mother and Sister seeing him in this Perplexity, thought it the only Opportunity to improve his Aversion to her, and therefore they load her with all the Calumny that Malice could invent. *Herod* gladly heard, but unwillingly believed them. Jealousy and Love thus agitating his disturbed Mind, his Hatred at last prevail'd, and he had determin'd something fatal against *Mariamne*, if an Accident had not interposed and prevented his furious Purpose: For hearing of the Death of *Antony* and *Cleopatra*, and that *Cæsar* was possess'd of all *Ægypt*, he was obliged once more to attend him. Therefore committing his Family again to *Sobemus*, to ingage him the more to his Interest, he first thanked him for his former Care and Service, and then invested him with the Government of part of *Judea* in his Absence. *Herod* was received more honourably by *Cæsar* than before, who conferred on him many additional Favours: For he gave him *Cleopatra's* Guard, which consisted of four hundred *Gauls*, and the Government of that Part of the Country which she had possess'd. He likewise added to his Kingdom, on the Continent, *Gadara*, *Hippo*, and *Samaria*; and on the Coast, *Gaza*, *Antbedon*, *Joppe*, and the Tower of *Straton*. Then waiting on *Cæsar* to *Antioch* he returned to his own Country, where he found Fortune as adverse at Home, as it had been propitious to him abroad. *Herod* loved his Wife *Mariamne* even to Madness, which she returned with extreme Hatred and Disdain. This Aversion of hers was heighten'd by many unhappy Circumstances; and it look'd like a Curse on *Herod* to dote on the Woman that hated him. She look'd on him as the fatal Scourge and Persecutor of her Family, whose Right he had usurped, and tyrannically put several of



them to Death. And when he would expostulate with her the Ingratitude and Coldness with which she return'd his Affection, she would reproach him with her Father's and Brother's Murder. But that which aggravated this unhappy Difference was *Mariamne's* contemptuous Treatment of *Herod's* Relations with the Meanness of their Birth.

*Herod* having wasted a Year after his Return from *Cæsar* in this Uneasiness, and finding his Wife implacable, resolved to chastise her, though at the Loss of his Quiet: For suspecting an unjustifiable Intimacy between his Friend *Sobemus* and his Wife, he caused him to be dispatched out of the World. But not being able to make out any clear Proof against his Wife, his Sister *Salome* furnished him with an Accusation to take her off, by bribing *Herod's* Cup-Bearer to tell him that the Queen had corrupted him to poison him. Upon this *Herod*, calling a Council of Friends only, he accused her of a Design to take him off; and being now grown resolute in his Revenge, he gave Vent to his Passion, and reproached her in the vilest Manner, and very unbecoming the Reverence due to that Assembly. The Council not daring to oppose *Herod's* impetuous Humour, join with him in the Condemnation of his innocent Wife. However, his dying Affection so far revived, that he consented with the Council not to put her to Death, but confine her to close Imprisonment. *Salome*, who well knew her Brother's Temper, and fearing that so long as *Mariamne* lived he might relapse into his former Fondness, urged the Necessity of the Queen's speedy Execution; for if it should be known that she was confined, the People would attempt her Inlargement. Upon this *Herod*, who was jealous of his Power, changed his Mind, and commanded her to be put to Death immediately. *Mariamne* received her Doom with her usual Magnanimity, not betraying the least Fear in any Gesture or Look, but with an Intrepidity and Resolution uncommon to her Sex, greatly submitted to the fatal Stroke. Thus perished the most beautiful and innocent *Mariamne*,  
I who

who fell a Sacrifice to her Husband's Jealousy, and the implacable Malice of his Relations. A Woman of strict Virtue, and who, but for her haughty Spirit, might have spent her Days in great Tranquillity.

*Herod* soon repented of his Rashness in executing his Resentment so fatally ; for though he had irrecoverably shaken her off from his Imbraces, yet her beautiful Image still possesses his Soul, and she is always present in his Thoughts : He often calls on her Name, and most immoderately deplores her Death : The Pursuit of Glory is no longer his Delight ; but supinely neglecting Government, he indulges himself in his Sorrows, and becomes inconsolable. In vain his Friends attempt to comfort him, he has no Sense of Pleasure in the Variety of Entertainments which they prepare to divert him, and all Delicacies are to him insipid. A Pestilence happening at this Time it affected the People of all Degrees, which they interpreted as a Judgment from God for the unjust Death of the Queen. And now *Herod* having afflicted himself with the most pungent Grief for his murder'd Wife, retires into the Country, where in a few Days he contracted a dangerous Distemper : For he was seized with a violent Inflammation and Pain in his Neck, which baffled the Art of his Physicians, who could give him no Relief. In this Condition he languished for some Time at *Samaria* and *Sebaste* ; during which Time *Alexandra*, *Mariamne's* Mother, attempted to possess her self of all the Fortresses of *Jerusalem* : Which when *Herod* heard, he commanded her to be put to Death.

After his Recovery he built the City of *Cæsarea* in Honour of *Augustus Cæsar*, and rebuilt the Temple of *Jerusalem*, making it a most magnificent Structure. The rest of his Life he spent in Acts of Cruelty, putting to Death *Costobarus*, Husband to his own Sister *Salome*, who was accused of Treason. Nor was he less sparing of his own Issue, for he caused his two Sons, *Alexander* and *Aristobulus*, whom he had by *Mariamne*, to be strangled. Not long before his own Death he



murdered his Son *Antipater*. By his Will he left *Archelaus*, whom he had by *Maltace*, a *Samaritan*, Heir to his Dominions; and lived long enough after the Birth of our Saviour, to put to Death the Infants that had been born in *Betlehem* within the Space of two Years, upon the News brought him by the Wisemen, That an Infant was born, who should be King.

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*The End of the History of the* OLD  
TESTAMENT.

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